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# The Living Church

[Entered as Second Class Matter at the Post Office, Milwaukee, Wis.]

VOL. LXXIX MILWAUKEE, WISCONSIN, SEPTEMBER 22, 1928

No. 21

## What Shall Be Done With the Articles?

EDITORIAL

## The Church's Call to Laymen

LEON C. PALMER

## Reservation and the Articles

REV. HOWARD B. ST. GEORGE, D.D.



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Editor, FREDERIC COOK MOREHOUSE, L.H.D., Litt.D.  
 Managing and News Editor, CLIFFORD P. MOREHOUSE.  
 Assistant Editor for Poetry, Rev. F. H. O. BOWMAN.  
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 Circulation Manager, HAROLD C. BARLOW.  
 Advertising Manager, CHARLES A. GOODWIN.  
 Published by the MOREHOUSE PUBLISHING Co., 1801-1811 Fond du Lac Avenue, Milwaukee, Wis.

SUBSCRIPTIONS

UNITED STATES AND MEXICO: Subscription price, \$4.00 per year in advance. To the clergy, \$3.50 per year. Postage on foreign subscriptions, \$1.00 per year; on Canadian subscriptions, 50 cts.

ADVERTISING

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DISPLAY RATE: Per agate line, 15 cents, or \$2.10 per inch per insertion. Quarter pages 3½ x 5½ inches, \$18.00; Half pages, 5½ x 7½ inches, \$36.00; whole pages, 7½ x 11¼ inches, \$72.00 each insertion. No discounts on time or space contracts. Not responsible for key numbers unless complete electro containing number is supplied. All copy subject to the approval of the publishers. Copy must reach publication office not later than Monday for the issue of any week.

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# The Living Church

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VOL. LXXIX

MILWAUKEE, WISCONSIN, SEPTEMBER 22, 1928

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## EDITORIALS & COMMENTS

### What Shall Be Done With the Articles?

IT WAS the privilege of this writer to introduce into the General Convention of 1925 a resolution to discontinue the printing of the Thirty-nine Articles in connection with the Book of Common Prayer. That there might be no suggestion of partisanship in the matter, the opportunity had been taken to consult some fifty members of General Convention—bishops and deputies—largely of the middle-of-the-road type, in advance, and the great majority of these heartily concurred with the suggestion. Introduced on the second day of the session, the resolution stood on the kalendar until it was called up by the chairman of the committee on despatch of business some days later, thus keeping the knowledge of the pending measure continually before the house. Finally, coming to a vote, it was carried by large majorities in both houses. It comes before the coming Convention for final action.

The resolution was not to repeal the Articles or remove any authority from them. The Articles do not derive their authority from the fact of being included within the covers of the Book of Common Prayer (though not a part of that book) nor yet from their mention in constitution and canon in connection with the contents of that book. In Article 10 of the Constitution there is an enumeration of the several title pages showing the distinct addenda or appendices bound up with the Prayer Book, and the Articles are among those addenda. As various changes in the contents and in those title pages have been made in the course of the present revision, it is likely that the article must be amended as the final act in Prayer Book revision. If the Articles of Religion are dropped from the Prayer Book, the mention of them among the contents must be dropped from this article. If they are retained, the mention of them must be retained. The question does not depend upon the authorization of the Articles, but simply upon the continued inclusion or failure to include them with the Prayer Book.

The Thirty-nine Articles derive their authority in the American Church, as their own title page shows, from the resolution of 1801 whereby they were declared to be "established." The authority conferred upon them by that resolution can only be repealed by a resolution directly repealing or terminating it. To discontinue the

printing of them in the Prayer Book would have no such effect. Dr. Huntington proposed such "disestablishment" in General Convention twenty years ago; no such proposal is made at the present time. "Liberals," with many others, supported him then; it is evident that some of them have repudiated his leadership now, for some of the bitterest opposition to the measure providing for the much less "extreme" step of simply dropping them from the Prayer Book proceeds from men who, curiously enough, describe themselves as "Liberals."

FOR the opposition that has developed since that preliminary action was taken in 1925 has been of the bitterest character. If it had been an intelligent opposition, recognizing the precise question at issue, and treating the issue fairly, this would be perfectly legitimate. We regret to say that in large part it has not been. It has been confused with bitter personalities, with charges that the proposal springs from a deliberate intention to "destroy" the Protestant Episcopal Church, or, according to some, to change its character very materially. That there would not be the slightest modification of the authority of the Articles, though they should no longer be printed and bound with the Prayer Book, is carefully withheld from recognition in these attacks. On the basis of the bitter charges and incitements to panic, huge petitions of protest have been circulated among the laity and have received many signatures from those who believed that the character of the Church would be completely changed if the proposal should be ratified. In the same belief, several diocesan conventions have passed resolutions dissenting from the proposal, though in a number of other dioceses in which the question had been raised the conventions have shown a greater intelligence and have refused to succumb to the panic.

So it is not a very happy condition under which the question of ratification will come before the General Convention of 1928; and it does undoubtedly raise in new form the question of whether it is for the best interests of the Church that the Articles be dropped from the Prayer Book at this time. Let us see what is involved in that question.

TO BEGIN with, the question is one whose importance may easily be exaggerated. Since no one is proposing to repeal the Articles, it is not of cardinal importance where they are printed. Statutes do not derive their importance from the place or manner of their printing.

If the Articles are not to be printed with the Prayer Book, they must be printed somewhere else. It has been proposed that they be printed with the Constitution and Canons, an edition of which is issued after every General Convention. But this will mean a rather considerable expense to the Church every three years, and will also throw upon any who may wish to obtain the Articles, the burden of purchasing a rather expensive book.

In our judgment a more satisfactory plan would be for the Convention to direct the proper officials to arrange with one or more private publishing houses to publish authorized editions of the Articles, to be issued at the expense of the publishers, and to be sold at a reasonable price. In that way the book would be readily available to any who might wish to secure it, and the Church would be saved a triennial expense. But there is no principle at stake as between the two plans; the question is simply one of saving expense for the Church. If any think the former plan is enough better to justify the expense, let it not be thought that there is any ulterior motive in the suggestion of the more economical plan. Experience has shown that suspicion of motives, with public charges of bad faith, are only too easy. In guilelessly seeking to save money for the Church, we hope we are not insidiously destroying the foundations on which the Church is supposed to rest.

But is it important enough to drop the Articles from the Prayer Book to proceed with the plan in the face of the opposition that has been raised?

What would we secure by dropping them? Simply the placing of a sixteenth century document in a less conspicuous setting. To do this is useful, partly because it distinguishes more carefully between the position of the Creeds and the position of the Articles, partly because the latter are misleading and in some cases unintelligible apart from a knowledge of their history, their purpose, and their background, partly because they keep alive controversies that are no longer necessary, partly because of unhappy language in some of them, partly because we are now asking the Christian world to forget differences as far as possible and seek a way to unity on the basis of the Catholic Creeds and Catholic order.

But, we frankly admit, this gain may be secured at too great a cost. If a really considerable section of the Church *intelligently* objects to this being done, let us not do it. Let us, by frank explanations in General Convention, discover how much opposition is based on real objection to what is proposed, and how much is based on caricatures or misrepresentations of such proposals.

We believe that petitions based on misrepresentation, however unintended, should be totally ignored. But if there really is considerable serious objection to dropping the Articles from the Prayer Book, without removing their authority, and printing them somewhere else, it is not worth doing. Certainly it ought not to be done, must not be done, and will not be done, by a partisan vote of any sort.

The question, then, is one of fact. We hope it will be frankly discussed *on its merits* at the coming Convention. Not many men of the sort who provoke or fly into panics are apt to be numbered among the deputies, though there are apt to be a few.

We look for a perfectly frank and courteous debate on the subject in the House of Deputies. We anticipate that the reasons for dropping the Articles from the

Prayer Book under the conditions stated will be carefully presented, and that there will be the most sincere effort to distinguish between an opposition based upon intelligent understanding of those reasons and opposition based upon misrepresentation of them.

We hope there will be no great insistence upon dropping them. One never expects absolute unanimity, but we trust majorities will not use brute strength to defeat an intelligent minority of considerable extent, should such develop.

We trust that every defender of the proposed measure will recognize its proper perspective. *It is not a matter of primary importance.* A situation may develop in which ratification of the action of 1925 would be exceedingly unwise. Until the opposition has been carefully heard, and the extent to which explanations of the real purpose are successful in counteracting the opposition based on false charges can be determined, one cannot say what action ought to be taken.

For our part, we desire to offend nobody's sincere convictions. We are confident that the vote of 1925 reflected the intelligent opinion of the Church, now as then. It is not pleasant to feel that the sort of opposition that has since developed should be successful. We hope it need not be.

But after all, partisanship must not be met by partisanship, and the matters at stake are not very weighty.

Let us all preserve our balance, our good sense, and our good temper.

THE news of the typhoon in Porto Rico, which did widespread havoc and left tens of thousands homeless and famine-stricken, makes sad reading. Full details are not yet available, especially as to damage done to Church institutions, but it is known that St. Luke's Hospital, Ponce, our oldest and best equipped institution, is a wreck. We have cabled our correspondent for full information, but the disruption of facilities for communication has so far made it impossible to receive a reply.

What can we at home do to help? Primarily, of course, we can remember the victims of the disaster in our prayers and at our altars. We have no doubt that already thousands of Christian men and women in this country are remembering their stricken brethren in this way.

But prayer alone is not enough for those of us who can do more. Some, not waiting for a general appeal to be made, have already sent checks to THE LIVING CHURCH RELIEF FUND designated "For Porto Rican Relief." We are confident that we have only to make known the need for such practical expressions of sympathy to elicit a generous response from our FAMILY. All funds received for this purpose will be promptly transmitted through national Church agencies for the purpose intended.

#### ACKNOWLEDGMENTS

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# BLUE MONDAY MUSINGS

By *Presbyter Ignotus*

**P**OLITICS, I suppose, ought to be the principal theme of every "one hundred per cent American" nowadays; just as the coming General Convention should preoccupy a good Churchman. Well, the Eighteenth Amendment may or may not receive a death-blow; the Thirty-nine Articles may or may not be left untouched in their last refuge. But I am content to leave such matters of controversy to the people that delight in war, since these golden September days, so welcome after the parboiling heat of August, seem worthier other meditations. One may have his own profound convictions, and expose them at the proper time; but those who cannot live except in a polemic atmosphere are to be pitied.

Let me, then, cast a lingering look behind, as summer is closing and autumn beginning, in the hope that something of the holiday may be preserved from devouring time. My impressions had ended with certain memories of Spain and elsewhere, as they had been transmitted through an old friend's lips, enriched by his telling. From that field I pass to one of the most curiously consistent survivals of our own colonial past to be found anywhere. By the way, how strange is the enchantment of a word in a certain atmosphere! Take that word "colonial": on the tongue of an Englishman (oblivious to changed conditions) there is usually a certain reproach about it, as if everything to which it is applied must be crude, rather vulgar, hastily improvised, with nothing of the mellow permanence about it which the speaker predicates of all his own possessions and backgrounds. Whereas, in America, it connotes a definite period of the past, with its own perspective, its typical architecture, its leisurely ways, and the corresponding grave dignity that goes with such. To the one, "colonial" implies, say, Rhodesia; to the other, old Newburyport! What a difference!

WELL, this special bit of the early eighteenth century which I have in mind is Old Deerfield, in the Connecticut Valley—or rather, to be exact, adjoining that, in the valley of the Deerfield River where it flows into the Connecticut. The town is famous; yet it may be unfamiliar to some of you. Let me, therefore, describe it. Where the state highway sweeps down from Greenfield to Springfield, there is a place, a few miles on the southern course, where, a little way to the west, there is a stretch of ancient houses left at one side, untouched by trucking, ignored by all the motorists who are chiefly concerned with how many miles they can make in a day. There are only a very few interpolations, so to say, and those seem tragically out of harmony with the prevailing tone. For the most part, the whole street is much as it would have seemed almost two centuries ago; the California bungalow and one or two other ugly edifices are negligible impertinences which one serenely ignores.

One long street is lined with comfortable, grave, old-fashioned homes, a few of which might be called mansions, though most deserve a slightly humbler title. Each stands in an ample plot of ground, and is shaded by magnificent trees, elms for the most part, venerable as only elms can be in New England. Double rows of shade overhang the highway, and there is abundance of greensward on all sides. The boys' school stands a little back, with its playing fields and dormitories almost on the site of the memorable massacre that makes Deerfield famous in the days of the Indian wars. Across the road from the red brick meeting-house, faintly Bulfinch in suggestion, there is the oldest house in the village, to which has been added an ample structure of much about the period of the Longfellow house in Cambridge, and sufficiently resembling it. For a mile or so, one saunters along amid visible memorials of old times: here stood Stockade Farm; here was the liberty-pole; here the first "settled minister" lived. This

stately and well-preserved great white house, with its wide gardens, stands much the same as when it was built, and has seen the Revolution as well as the last stages of the French and Indian struggle. A wide old roof-tree shelters the present home of the village photographers, who give up a good part of their lives to preserving pictures of their ancient community. At one side is the old Academy building, now serving the purpose of a village museum, and with "antiquities" jumbled in inextricable confusion—stone implements, relics of the massacre, early farming tools, faded garments of elder days, and examples of furniture from every generation in the life of Deerfield.

A quaint little maid named Mary Brewster, aged six and a half, explored the collection with me, and overflowed with comment, as befitted her characteristic Christian name, redolent of old times and Plymouth. There are two or three places of public hospitality, the Deerfield Arms, the Gray Parrot, and another, I believe; but one ought to be sheltered inside one of the old homes if he wants to feel, even for a little while, a part of the community. Some years ago a public-spirited woman, feeling her responsibility, devised a plan whereby a dozen of the most interesting houses should be thrown open to the visiting public, one afternoon, a single ticket admitting to the entire number, the profits being used for putting an old cemetery in shape. They reckoned on having perhaps as many as two or three hundred visitors; but when the day came, they counted five thousand!

I WAS FORTUNATE enough to have friends in Old Deerfield; and so, for a little while, I became a part of it all. It is a good center for exploring the country-side, and we went pretty thoroughly down the valley and up over the hills east and west, wherever a motor car would take us. One enchanted afternoon we rode up, up, up to the summit of Ashfield Hill, nearly two thousand feet high, I estimated. It is a lovely spot, settled first by old soldiers of the early colonial wars, and having a population, three or four generations back, of about three thousand. Now, with the migration to the towns and changed conditions generally, there can scarcely be a thousand. But the sedate houses remain, and the names too. There is a hospitable inn more than a century old; the little lake at the edge of the village attracts many visitors; and the names of George William Curtis and Charles Eliot Norton bring back memories of past years. The little white wooden church was celebrating its centennial; and the gracious figure of the bishop adorned the place, together with the priest who goes up from a valley parish to minister there every Sunday. He had found the old "black gown" preserved somewhere (dear to our grandfathers, and representing the monastic habit, I believe, though supposed to be peculiarly Protestant), which he wore on that occasion. We listened eagerly to the history of religion in Ashfield, as the warden read it, including the long, slow process whereby "the Established Order" made up its collective mind as to placing and erecting a meeting house, and the number that yearned to be hidden from the strife of tongues and so took shelter with the older Church, newly set up there.

ON THE OTHER side of the valley, one day, we were coming back from Amherst through Hadley, and passed that colonial mansion called Elm Valley, spacious, sheltered, wide-spreading, where a great figure, Frederic Dan Huntington, first saw the light. Happy they who were bidden to its hospitality by the venerable bishop who spent his summers in that secluded spot. There are two well-authenticated ghost stories to give a shiver to the hearer, as he hugs the fire. It was good to find the name of the family still continuing, with a reverend grandson established there.

# DAILY BIBLE STUDIES

Edited by the Rev. Floyd W. Tomkins, D.D.

## A CALL TO YOUTH

*Sunday, September 23: Sixteenth Sunday after Trinity*

READ St. Luke 7:11-17.

**I**N THIS miracle of Christ we have, first, the declaration of life after death and the power of the Master over death. And we have, secondly, the call to youth and to parents suggested by Christ's words: "Young man, I say unto Thee, Arise." There is much, and faulty, criticism today directed toward young people. The young are no worse in this generation than they were in the past. Some of us think they are better. But to all young men and young women the Master calls, and we should help them to answer the call and become earnest Christians, for they are to be leaders of the next generation. It is a glorious appeal, coming from Jesus who was Himself a young man.

*Hymn 525, Part 1*

*Monday, September 24*

READ Ephesians 5:14-21.

**T**HERE can be no question as to the peculiar temptations facing the youth of today, but they are met by the equally forceful influences of athletics and fellowship and courage. Young people are singularly fearless and independent. Their very faults are largely the result of daring. If we can lead them to arise and let the light of God's love and guidance shine on their way, we shall see splendid results. It may not be known to many that there are today three million and more young folk throughout the world who have consecrated their lives to Christ and His Church and who are full of happiness and life and joy. Older people should be willing to let the young take their places in both church and community. They are ready and capable, and their new way of doing things need not startle us, for they look forward with eyes on the future and their enthusiasms are born of the Holy Spirit who calls them from darkness to light.

*Hymn 537*

*Tuesday, September 25*

READ I John 2:12-14.

**S**T. JOHN was an old man when he wrote his letters, but he was young when he gave his heart and life to Jesus Christ, and he never lost his interest in youth. "I have written unto you, young men (and young women also) because you are strong." As he wrote those words how he must have recalled his own buoyant youth and realized how much his association with Christ inspired him! The strength of the young—physical, mental, and spiritual—how we rejoice in it! I knew a young man who, when his younger brother was seriously injured, knelt right down, and asked his brother to kneel down, and asked God's help. I know another lad who, in all his fiery youth in school and college, never failed to pray night and morning. The courage of young women and their cheer is equally fine. I know a dear young girl who simply mothered two little children when their mother died, though they were not related to her. It was an example of unselfishness and faith which we older folk might well emulate.

*Hymn 367*

*Wednesday, September 26*

READ Colossians 3:20-24.

**M**EN and women have a great opportunity when God blesses them with children. The wise father and mother will pray for and with their children, and at the same time be cheerful companions and encourage full confidence. It is a fine thing when a father is a comrade with his son, and a mother with her daughter. And the service is by no means one-sided, for we who are older are kept young by our sincere association with the youthful people. One almost envies the

teacher or college professor who has a constant association with young people. To him there comes a larger vision of a more excellent understanding of things otherwise hidden. For youth sees things with a clearer eye and a less prejudiced judgment, and depends less upon logic than upon healthy impulse. If we rightly interpret Christ's words, that we are all to become as little children, we will find that young men and young women have much to teach us, and that God asks us to keep young in thought and understanding and love.

*Hymn 365*

*Thursday, September 27*

READ Psalm 121.

**T**HIS is preëminently a psalm for young people, a song of enthusiasm and hope and courage. The last verse is a particular assurance of divine guidance, and like the Twenty-third Psalm it is a brief story of life. There are struggles in every healthy life, for by struggle we gain strength and experience; and there is no reason for discouragement, any more than the self-denying drill of the young athlete can breed despair.

And when all is consecrated by prayer and by the strength promised through Holy Communion, there comes to the young a dear appeal to "arise" and enter into the large and glowing opportunities which are calling from every direction.

*Hymn 530*

*Friday, September 28*

READ Philippians 2:5-11.

**S**ACRIFICE is by no means a gloomy thing, nor is the Christian life a sad experience. Our new hymns directly oppose the old hymns of a generation ago. "I would not live alway" is contradicted by "Onward, Christian Soldiers." No real life of childhood or youth can be free from self-denial for the sake of others, but when the joy of helping is understood, the light shines so gloriously about the cross that it becomes, like the Cross of Christ, the dearest part of human experience. There is no virtue in sacrifice save as it brings joy to another, and then that joy is so significant that it simply turns the denial into a splendid victory. Childhood and youth quickly recognize this when they are taught, from Baptism and Confirmation and Holy Communion, the shining way of life. To follow Christ, to be a true young Christian, does not mean tears and sorrow and gloom, but smiles and happiness and sunshine; for the Master blesses and the angels sing, and the young can sing with them.

*Hymn 117*

*Saturday, September 29: St. Michael and All Angels*

READ St. Matthew 28:1-7.

**T**HE Bible is full of the stories of angels speaking and bringing messages from God, and they are all represented as youthful. Gabriel and Michael, "Angels and arch-angels and all the company of heaven." The angels who proclaimed the Saviour's birth and the angels of the Resurrection—they all stand for perpetual youth, and the artists of all the centuries have so painted them. What an inspiration to the youth of today! Strong, beautiful, deathless, do not these messengers call upon the young people of our land to "arise" and go out to the weary and troubled world with a message of cheer, even the gospel story of "good news"?

*Hymn 266*

Dear Lord, give to the youth of the world that new life which shall cause them to arise and do the work Thou hast prepared for them to do. Bless the young everywhere. And give to us all the spirit of youth which shall in faith and cheer lead on the hosts to final victory through Christ. Amen.

# The Church's Call to Laymen

By Leon C. Palmer

General Secretary, Brotherhood of St. Andrew

THE laymen of the Church today constitute our greatest undeveloped resource, and the enlistment, training, and direction of these laymen in organized personal evangelism is our most urgent duty. It is a common saying that ninety per cent of the work of the Church is done by ten per cent of the members and too often this is true. We hear much about "the problem of reaching the unreached" but that is not our real problem; that is simply our task. Our real problem is employing the unemployed; getting idle Christians and nominal Churchmen frankly to accept their personal responsibility for definite Christian service. Too many Churchmen have a merely negative religion, a futile piety; as someone has said, they are "good, but good for nothing." They are nonentities so far as definite service in the spread of the Kingdom is concerned.

We join in singing the great martial hymns of the Church, Onward, Christian Soldiers, Marching as to War; Stand Up, Stand Up, for Jesus, Ye Soldiers of the Cross, but in too many parishes the Church reminds one not of an army going forth to battle but of a hospital with a large number of patients and a few overworked nurses. There are many rectors that are kept so busy nursing the sick Christians that they have no time left for going out into the highways and hedges to constrain others to come in.

While we all rejoice in the increased number of confirmations recorded last year, it is well for us to remember that a large proportion of these represent simply our own children growing up in the Church, and some of the others are persons already Christians but members of other communions who have for one reason or another come into the Episcopal Church. If we take the number of adult baptisms as representing approximately the number of conversions, of non-Christians led to Christ and into the fellowship of His Church, we shall find that (according to the figures in the *Living Church Annual*) it takes 109 communicants in the Church a whole year to win one convert. And if we estimate that (as is probably the case) at least half of these are brought in by the efforts of the clergy, without any definite cooperation on the part of their laymen, it would mean that not one layman in two hundred has brought a single soul to Christ during the entire year.

In the last chapter of the last book of the Bible are the words, "Let him that heareth say, Come," and this solemn command is addressed not to the clergy as such, but to every Christian. We laymen must confess with shame and sorrow that we have fallen very far short of our reasonable duty in the discharge of our personal evangelistic responsibility.

We might as well expect the officers of an army to win the battle without the private soldiers as to expect the clergy alone to evangelize the world. When we call a rector, too often we think and speak of it as calling him to a "field of labor"; this is true, but it is the less important aspect of the truth. We should rather look upon it as calling him to lead a force at work. The field is the world, and the parish should be a force rather than a "field."

And not only does the Church need the laymen; the laymen themselves need the experience of personal Christian service for their own spiritual development. There are many whose chief spiritual need is not food but exercise, for spiritual development, like physical culture, depends upon a proper balance between the two.

The artist Oertel painted a picture to represent the essence of the Christian life. In it he depicted a woman clinging to the Rock of Ages with both arms thrown about the Cross, while all around her the storm was raging and others were perishing in the waves. It has been widely copied but it is not a true representation of the gospel. Oertel, himself, later recognized this, and painted a second picture, in which he represented the woman as clinging to the Cross of Christ with one hand only while with the other she was reaching out to

help save a fellow sufferer. This is the true conception of the Christian life; we are saved not merely that we may go to heaven ourselves but that we may be the means, through God's grace, of reaching out to help save someone else. We are saved to serve and serve to save.

In this connection we should remember that the real objective of the Bishops' Crusade last year was not an immediate increase in Church members, but rather the mobilization of the entire Church for the task of evangelism. It was but the first step in a continuing process, and the success of the Crusade will be measured ultimately not by the number of baptisms or confirmations following the services held, but by the degree to which the rank and file of the Church, our lay men and women, recognize the fact of their inescapable responsibility for personal service in the spread of Christ's Kingdom.

Lay Evangelism is not a modern innovation; it is rather a belated attempt in the modern world to recover the primitive and apostolic method of spreading the gospel. Our Lord instituted organized lay evangelism, when He sent forth the Seventy into every city and place whither He Himself would come (St. Luke 10:1), and we read that they returned with joy, saying, "Lord, even the devils were subject unto us in Thy name" (St. Luke 10:17). Indeed, even before this, the first disciples (later to be known as apostles, but having received no apostolic commission at this time) immediately began to bring others to Christ (see St. John 1).

Later on, in Acts 11:19-21, we find that the preaching of the gospel in the heathen metropolis of Antioch was begun by a group of laymen, refugees from persecution in Jerusalem, with no apostle among them (see Acts 8:1). And so effective was the work thus begun by these laymen that within one hundred years Antioch, which had been noted as one of the worst cities in the Roman Empire, became the chief Christian center in the East.

The Church at Rome likewise was apparently founded by lay evangelists. When St. Paul addressed his epistle to the Romans, there was apparently a well organized Christian community there, but inasmuch as it was St. Paul's practice never to build on another man's foundation, there is every reason to believe that Rome had not been visited by any of the apostolic band. It is practically certain that the Church there was founded through the personal work of lay evangelists—business men, soldiers, travelers, women, etc. Whatever may have been the relation of St. Paul or St. Peter to the Roman Church afterwards, this beginning is undoubtedly to be traced to personal lay evangelism.

Lay evangelism today is not a mere theory; it is a proven success. The following figures taken from *Evangelism in the Church* by Dr. J. A. Schaad, former general missionary of our Church, indicates something of what is being done in other Christian bodies in this line:

54 laymen, working in groups, secured 132 members in one week.

70 laymen, working in groups, secured 261 members in two weeks.

120 laymen, working in groups, secured 261 members in two weeks.

100 laymen, working in groups, secured 532 members in six months.

400 laymen, working in groups, secured 1,194 members in three weeks.

But some may say, "That is all right for the others but it will not work with us." On the contrary, wherever a parish has earnestly and intelligently undertaken to use its laymen in this way, they have met with gratifying success. I have been told that in St. Paul's Church, Chattanooga, when Dr. John D. Wing (now Bishop Wing of South Florida), came to the parish as their rector some years ago, the personal workers' group in that parish went to him and volunteered their services for any task that he might wish to assign them. He said, "Bring

(Continued on page 685)

# The Canadian Church at Work

## 11. In the Province of British Columbia

THE ecclesiastical province of British Columbia comprises the five dioceses of New Westminster, Caledonia, Cariboo, British Columbia, and Kootenay, and is under the spiritual headship of the Most Rev. Adam Urias de Pencier, D.D., Archbishop and Primate of British Columbia and Bishop of New Westminster, whose see city is Vancouver. We have already seen some features of the Church's work in the diocese of Cariboo [L. C., August 25th], and shall therefore confine the present article to some of the other dioceses of the province.

### THE DIOCESE OF NEW WESTMINSTER

THE diocese of New Westminster, which is preparing to celebrate its Jubilee in 1929, comprises the lower mainland of British Columbia, having as its centers the rapidly growing cities of Vancouver, North Vancouver, and New Westminster.

Within twenty-five miles of the city hall of Vancouver, there are now thirty-eight churches, most of them small wooden



VICTORIA CATHEDRAL  
Architect's drawing of the completed edifice.

buildings, but yet centers of active life and all growing in strength. The halt that came in the forward movement of Church activity caused by the war has now come to an end, and in 1926 two new parishes were formed and two new missions established; several church halls in the older parishes were dedicated, an enlargement made in one of the two Japanese missions in the city, as well as a new mission undertaken among the Indians at Kingcome Inlet, where a deaconess is in charge under the direction of the clergy of the Columbia Coast Mission. This latter work has reached the twenty-first years of its existence under the Rev. John Antle, who is, as well as superintendent of the work, the captain and navigator of the very fine mission ship *Columbia*, visiting regularly the three hospitals along the coast, established and owned by the mission, as well as holding numerous services among the growing settlements where lumbering operations have ceased and farming is being undertaken.

But the most important work carried on in the diocese during the episcopate of the present Bishop is the building of the Anglican Theological College. The college was begun seventeen years ago in temporary buildings in the west end of Vancouver. It has steadily increased in usefulness and strength, and with the building of the Provincial University at Point Grey—some five miles out from the center of the city—the necessity arose for the moving of the Theological College, which is in affiliation with the Provincial University, to that same district of Point Grey. Five acres of land were leased for 999 years by the university authorities to the college, and in April, 1927, the first sod was turned by Lord Willingdon, and a few weeks later the cornerstone was laid by the Hon. Randolph Bruce, the Lieutenant-Governor of the province. The building, which is a beautiful one architecturally, was opened and dedi-

cated the following autumn. A very comfortable principal's residence forms part of the plant, plus accommodation for at least thirty divinity students, as well as quarters for the warden and housekeeping staff. A fine dining hall and good lecture rooms, a very spacious "common room" with a view unsurpassed of the Gulf of Georgia, with the glacier of Mount Garibaldi in the background, at the head of Howe Sound, complete the equipment.

British Columbia is the only province in Canada where the Anglican Church outnumbered those of any other denomination. The kindest of feeling obtains between the members of the various religious bodies, and the "atmosphere" that surrounds the training colleges of the United Church and the Anglicans is conducive to the most beneficial results. With the training of an efficient ministry drawn largely from the people of the province, the future of the Church is assured.

### THE DIOCESE OF CALEDONIA

THE diocese of Caledonia, which comprises the north half of the province of British Columbia and which, in round numbers, is 800 miles long and 800 miles wide, was without a bishop from the death of Archbishop DuVernet in 1924, until the early part of this month when, in the Pro-Cathedral at Prince Rupert, the Ven. George Alexander Rix was consecrated. During the interregnum Bishop Rix, then Archdeacon of Prince Rupert, acted as administrator of the diocese.

Stretching from the 54th parallel to the Yukon boundary and from Alberta to the Pacific Ocean, this vast diocese includes the Queen Charlotte Islands, which are eighty miles out from the mainland. Such a great area would, of necessity, have work of a most varied nature. There is a great fishing industry on the coast. There are large mining areas either opened or opening up. There are wide areas of timber suitable for pulp and lumber. Shipping is increasing and with it lighthouses and marine stations have been built. A new railway has been constructed completely through the diocese from east to west, with its terminus at Prince Rupert on the Pacific Coast, and besides this there is the work for which the diocese was established, namely, among the native population.

There are nine Indian reservations in the diocese. This last named field of service is still considered the most important



AT DEDICATION OF VICTORIA CATHEDRAL  
The procession is headed by four bishops of the American Church. Can you identify them?

call. It will be of interest to other dioceses in which there is Indian work to know that Caledonia has introduced the Church Army in every reservation, and it has proved itself to be a most successful aid to the work of the Church. Without doubt the Church Army is the greatest agency for holding and helping the natives of the diocese.

To meet the lighthouse and coast settlers needs, there are in use two mission boats, one called the *Northern Cross* and the other the *Western Hope*. The first named goes up and down the mainland and up the Skeena River, the other serves the Queen Charlotte Islands. Both these boats render service





RT. REV. CHARLES D. SCHOFIELD  
Bishop of British Columbia



A CHURCH ARMY PROCESSION  
On the streets of Prince Rupert, B. C. In the front row are Capts. Parsons and Casey, Archdeacon (now Bishop) Rix, and diocesan clergy.



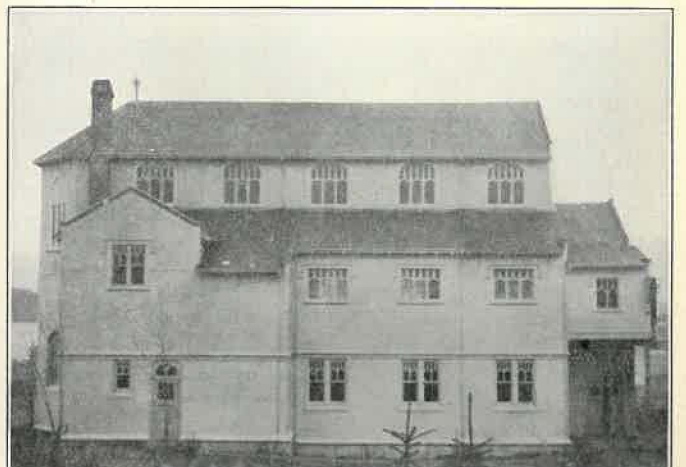
MOST REV. A. U. DE PENCIER  
Archbishop of New Westminster



A CHURCH IN THE PEACE RIVER COUNTRY  
Diocese of Caledonia



A SETTLER'S HOME  
In the Peace River district, diocese of Caledonia.



PRO-CATHEDRAL, PRINCE RUPERT, B. C.  
"It really is much better than the snapshot indicates, and the interior of it is exceedingly good," writes Bishop Rix.

of unestimable value to the lonely isolated dwellers over an area of many hundreds of square miles.

The mining towns are usually company towns and in most cases the work of a clergyman has to be confined to the one place, as there is little opportunity to get to any other field, but as these places have a population in the neighborhood of two thousand, the man in charge finds plenty to do. Farming is in its infancy, but already along the Skeena, Bulkley, and Nechaco River valleys there are scattered settlers with small towns as their business centers. Each clergyman stationed in these valleys has a district under his care of not less than one hundred miles in diameter, and the British Columbia part of the great Peace River district, which is in the diocese of Caledonia, is an area of many thousands of square miles and which has tremendous possibilities from an agricultural standpoint, has at present only one clergyman, who endeavors to spread himself over the whole area.

Not an unimportant part of the work is that among the many fish canneries during the summer. For three months there is a large population along the rivers, and on the coast engaged in this work; they are of many nations and religions and of no religion. It is the effort of the diocese at least once a week to visit each one of these places and bring the message of the Gospel to the various nationalities. The Church has especially endeavored to get into spiritual touch with the Japanese, and there are at work among these people an ordained Japanese priest and a trained woman missionary who can speak Japanese.

#### THE DIOCESE OF BRITISH COLUMBIA

THE diocese of British Columbia, comprising Vancouver Island and the islands adjacent thereto, is the senior diocese of the province. Its first bishop was consecrated in 1859 and the present occupant of the see—the Rt. Rev. C. D. Schofield, D.D.—is the fifth in the line of succession, having been consecrated in 1916. There are thirty-three parishes, which includes missions with separate churches or halls. Nine parishes are self-supporting.

The Cathedral of Christ Church is a somewhat old fashioned wooden building and occupies a commanding site in the city of Victoria. For a number of years past it has been increasingly felt that the day of usefulness for the old building has almost passed, and plans have been matured for erecting a new cathedral on an adjacent and still better site. During 1926 an actual start was made with the work, and in September the Lord Bishop of London laid the foundation stone in the presence of bishops of the Canadian Church and from the United States, together with a huge concourse of people and amidst scenes of great enthusiasm. The present contract is for building the nave only and it is hoped to be able to complete this by 1930. The material being used in its construction is stone from Newcastle Island, B. C., in coursed rubble and with a backing of concrete. It is interesting to note that the finished building will rank in size with such cathedrals as Truro, Rochester, and Oxford.

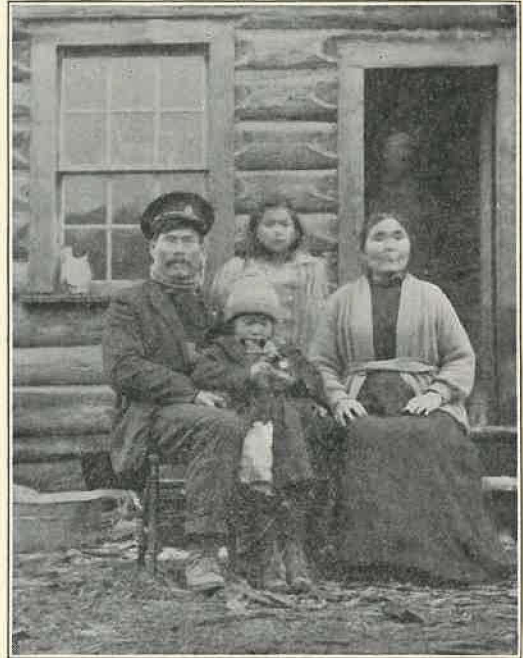
The area of the Vancouver part of the diocese is 16,400 square miles and the population is about 150,000 souls. The chief industries are agriculture, lumbering, coal mining, and the fisheries. Victoria and Nanaimo are the chief cities. In the northern portion of the island the population is scanty and the clergy have, on occasion, to cover long distances in ministering to their people. Services are held at irregular intervals in canneries, lumber camps, mining camps, as well as in lonely and isolated school houses or cabins.

One report reached the diocesan headquarters of a service held recently in a mining camp situated on the edge of a lake many miles from the coast. To reach it the itinerating priest had to travel by C. P. R. steamship, launch, motor truck, launch across a lake, then on foot to a second lake, truck to the other side, then once more on foot. On arrival at the camp he reports having received a welcome of a hearty nature and almost everybody turned out to the service which was held in the evening of the same day. Early next morning he baptized a baby and then returned the same way. The Bishop is well known in all such out-of-the-way places and is ever ready to shoulder a pack and go forth, as the apostles of old, in the service of the Lord and of His people.

The records of Church work among the Indians are of an interesting character. The chief mission is situated at Alert

Bay, a large Indian village situated on Cormorant Island, and in connection with the work there the names of the Rev. A. J. Hall and the Rev. A. W. Corker will ever be gratefully remembered as the pioneer missionaries. The present incumbent is the Rev. F. Comley, and it is thankfully recorded that this mission has now passed into the state of a self-supporting parish. There are large boarding schools for boys and girls. The Indians are mostly Christians, though a few still continue to adhere to ancient and heathen customs.

To meet the difficulty of reaching the more lonely settlements a branch of the Sunday school by post has been established under the guidance of Miss Watt, and by this means the Church is keeping somewhat in touch with about two hun-



CHIEF AMBROSE DERRICK  
AND HIS FAMILY

The chief, a loyal Churchman of the rural diocese of Caledonia, is wearing a Church Army hat.

dred children, who might otherwise receive very little—if any—religious instruction.

The diocese of British Columbia has its synod office in Victoria, in the building erected three years ago by the Cathedral parish for its Sunday school work, and the Bishop and the Archdeacon have their offices in the same section. A demonstration school for religious instruction is held in this building and teaching is given on week days to groups of children and young people who voluntarily assemble for that purpose.

#### IS THIS TRUE?

COLERIDGE, in his old age, said: "You may depend upon it, religion is, in its essence, the most gentlemanly thing in the world."

Observe the qualifying phrase—"in its essence." This rules out the hypocrite, the fanatic, and the bigot. These have the pretense or the platform, but not "the essence" of religion.

We agree with Coleridge; but we have met those who hold an opinion to the contrary, because of a single instance in their experience, when they dealt with somebody who had the pretense and not "the essence" of religion.

Most of us have met non-church-goers who, nevertheless, proved themselves honorable gentlemen on many occasions. We account for it by claiming that, though non-professing Christians, they nevertheless possessed considerable of the essence of religion, inherited, perhaps, from an ancestry of church-going people.

Your instinct is to expect much of a religious man and to be deeply disappointed if he proves false. Upon his dereliction our first resentful thought is about his religion. You accepted a counterfeit. Ought you therefore in future reject genuine gold?

If any one among us will make a list of twenty persons of his acquaintance, and then pick therefrom five most entitled to be called gentlemen, at least four of the five will be found essentially religious.

—Catholic Citizen.

# Reservation and the Articles

By the Rev. Howard B. St. George, D.D.

Canon of All Saints' Cathedral, Milwaukee; Member of the Prayer Book Revision Commission

IN your issue of September 8th the Rev. J. M. Stoney quotes me as having stated at New Orleans before the House of Deputies "that many of the clergy practised reservation, and were only asking that General Convention legalize what is already being done."

I do not recall taking part in any discussion on reservation because the group with whom I, more or less, act had agreed not to bring forward or entertain any proposal of the kind, and to vote against the rubric which came down from the House of Bishops, which was the only form, as I recollect, in which the subject came before the House of Deputies. However, it is quite true that I know many, I might say, very many clergy, who reserve the Holy Sacrament for good and sufficient reasons, and therefore I would not have used the word "legalize" which Mr. Stoney attributes to me, but for the sake of doing all things decently and in order, I would have used the word "recognize" or even "regularize." It is probable that your correspondent is transferring to reservation what I know I said touching the permissive use of the "Blessed is He . . ." to follow the Sanctus. He will find it so stated in my article on revision in the second number of the *Forerunner* and again in the October issue of the *American Church Monthly*.

Reservation is one method of the administration of the Sacrament to the sick, or under difficult or extraordinary conditions, because such method is practical, simple, and convenient. There is another method of administration of the Sacrament known as "intinction" which is seeking the authorization of a rubric for its use. It, too, is concerned with sickness and with difficult and extraordinary conditions. I cannot speak from personal knowledge, but I am given to understand that it is practised by many of the clergy "who are now only asking that General Convention legalize what is already being done." Presumably for its use a sort of Catholic sanction is claimed. It is the custom generally in the Orthodox Churches of the East. It appeared sporadically as to time and place about the eighth century in the West, but was denounced by the ecclesiastical authorities as being contrary to our Lord's institution. The laity, however, abetted by their pastors, refused to be coerced, so gradually communion in one kind came to be the custom, and, as is generally the case, became recognized, regularized, legalized, at Rome. Perhaps the sanction of intinction in the Episcopal Church may lead to a similar development!

On the other hand reservation has a continuous Catholic sanction from the second century and throughout the whole Church, East and West. It is perfectly true, as the 28th Article of Religion affirms, "it is not by Christ's ordinance." That is equally true of "intinction." Indeed Article 30 by a necessary implication would guard against the introduction of such a practice. "The cup of the Lord is not to be denied to the lay people: for both parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike." To assert that any rite or ceremony not sanctioned by Christ's ordinance is to be condemned would mean the giving up of much that we love and reverence; Sundays and saints' days, festival and fast, the ordered round of the Church's year, the baptism of infants, the sign of the Cross, the rite of confirmation, kneeling for communion, in a word the Prayer Book itself (which, by the way, does not direct ecclesiastical vestures of any kind except the episcopal rochet). However, the 34th Article of Religion, "Of the Traditions of the Church," saves the situation. Therein it is stated, "Every particular or national Church hath authority to ordain, change, and abolish ceremonies and rites of the Church ordained only by man's authority, so that all things be done to edifying." So that it is quite within the province of the American Church to direct the administration of the Sacrament of the Lord's Supper, either by the method of reservation or intinction.

The object of setting out at length the analogy between the status of reservation and intinction is to show that all innovations which Mr. Stoney deplors do not proceed from the "so-called Catholics," as he styles them. Indeed there are strange services and stranger teachings in some churches which would disclaim the designation "Catholic," quite out of harmony with the order of the Prayer Book and the doctrine of the Articles of Religion. I feel sure that Mr. Stoney's sense of fair play will admit that a few of the Articles cannot be picked out simply to disparage the integrity of those to whom he applies the name "Romanizers," which is very distasteful. As a matter of fact "the so-called Catholics" feel no particular embarrassment about the Articles themselves. They do resent the fact that, ignoring their history and purpose and the conditions under which they were set forth, the document is being exploited by an uncritical and disingenuous interpretation as a party slogan in the interest of a Protestant propaganda. There are tendencies to be observed in the Church today infinitely more dangerous than any "Romanizing" cults or practices which may be noted. With these, whatever they may be, the object always under all circumstances is to give greater glory and honor to Jesus Christ our Redeemer as King, Saviour, and Master, "the very and eternal God and of one substance with the Father, who took Man's nature in the womb of the Blessed Virgin, of her substance . . ." (Art. 2). It is common knowledge that in certain directions and in certain groups the attempt is being made to explain away or to minimize, even if not to deny the essential and eternal truths of the Christian Religion, as this Church hath received the same and as set forth in the Book of Common Prayer and the Articles of Religion. The "so-called Catholics" would sooner submit to the indignity of the epithet "Romanizers" and let it pass with a courteous smile and a shrug of the shoulders, than to allow any loop hole for tampering with the fundamental doctrines of the Christian religion as contained in the Apostles' and Nicene Creeds, "which ought thoroughly to be received and believed; for they may be proved by most certain warrants of Holy Scripture" (Art. 8).

And this brings us to the status of the document we are discussing. Either it is of obligation, or it is not. Otherwise it is up in the air and of no value, doctrinal or disciplinary. It must be taken as a whole and applied all round, or else controversialists must throw it aside as a cudgel with which to belabor the "so-called Catholics."

Mr. Stoney has a fine thought at the end of his letter to the effect that "the so-called Catholic" and "so-called Evangelical" in the face of the great task of the Church should get together. This can be done on the basis of the Book of Common Prayer and the Articles. Catholics do not need to apologize for or repudiate the statements as to certain Romish practices. Where doctrine is stated, it is Catholic.

Indeed so important does it seem at this time to safeguard the essential doctrines of the Holy Trinity, the Being of God, the Incarnation of the Eternal Son, His Resurrection and Ascension, the necessary corollaries as to the Church and Sacraments, the authority of Holy Scripture, and of the Church and Ministry, that assent in a definite form might well be required as in the Church of England. To this end an amendment to the Promise of Conformity contained in Article 8 of the Constitution is proposed so that it will read: "I do solemnly engage to conform to the Doctrine, Discipline, and Worship of the Protestant Episcopal Church in the United States of America as set forth in the Book of Common Prayer, in the Articles of Religion, and the Constitution and Canons."

To conclude, I would make Mr. Stoney's last paragraph my own: "That I believe is about it. A man has a right to his religious views, of course. But when these views are contrary to the Church which ordains him he must conform or get out. That is simple honestly."

## RESTRICTED IMMIGRATION

BY CLINTON ROGERS WOODRUFF

WE NOW have had four years of experience under the policy of restricted immigration as embodied in the Johnson Law of 1924. There seems to be general satisfaction with the results, although there are still some rough places to be smoothed out and a number of "heartaches" to be eliminated. In principle the quota plan is sound. As Prof. Thomas N. Carver, the Harvard economist, has testified, the law is doing "more toward raising the standards of living and the general economic level of our people than any other law placed on our statute books during the past twenty-five years. *It is humane to our own working people.*"

Like all arbitrary figures, however, the quotas carry certain hardships, some of which the Foreign-born Americans Division of our own Church is trying to relieve. Under the leadership of its secretary, the Rev. Thomas Burgess, the division has given active coöperation to the movement to secure some humane modifications of the Johnson law. It is to be expected that a restriction law must necessarily affect vitally the lives of hundreds of thousands, as the Immigration Restriction League has pointed out. No matter how carefully it is drawn, there must in some cases be hardship. We now have a carefully drawn up law which is the result of innumerable hearings and enormous labor on the part of men intent on preventing these very hardships. This league presents one side of the case when it declares that "the amount of hardship and suffering to arriving immigrants that is occasioned by its working is merely a drop in the bucket compared with the amount that it has prevented by the well-conceived provisions which keep thousands from leaving home when their admission is in doubt. It is natural, however, that where hardships do take place, and where living individuals are sometimes still brought to suffering and grief, there should be more interest in such comparatively few cases of hardship than in the thousands of cases where the law has prevented these same things from happening."

On the other hand Church people, who are naturally and fundamentally concerned with the family and family life, are deeply interested in the fact that many residents of the United States have been separated from their families and deprived of home life in consequence of the Immigration Law. When suddenly the quota law went into effect on July 1, 1924, it became impossible for resident aliens previously legally admitted into this country to bring their wives and children to join them. The plight of these men is tragic for them and bad for the community in which they live. They came expecting to bring their families as soon as they could earn enough money to send for them, and thus reestablish their homes here. They are acceptable to the country and expect to become citizens when they can. Some came early in 1924; others had come just before the war, and had been unable to locate their families in the devastated regions in time to bring them in before the Johnson law went into effect. Meanwhile husbands and wives will naturally be growing farther apart; the children are missing the American education that would fit them for life in the country that will eventually be theirs. Money must be spent to support the families abroad that would otherwise be spent here. Fr. Burgess and his coöperating friends and organizations ask, "Is it any wonder if some become embittered and hopeless and ask whether America does not believe in home and family life?"

In the words of Calvin Coolidge, "We should not be forgetful of the obligations of a common humanity and if there are those among us deprived of the comfort and society of those bound to them by close family ties through the working of the Immigration Law with its strict quota requirements, such modifications should be adopted as will afford relief."

To answer these questions in the interest of those whose hardships had aroused their sympathy and support, remedial legislation was prepared and introduced. As a result of much hard work, a resolution was passed by Congress which, while not all that was desired, will relieve a good many serious cases. It puts citizens' children over eighteen and husbands of citizens on the non quota basis, and it takes each individual who enters in that way off the quota and makes room for others, as it gives the first fifty per cent preference to parents of citizens and in countries with an "over 300 quota" the other fifty per

cent to agriculturists. Any numbers left from the first fifty per cent go to families of aliens legally in the United States. Or to put it somewhat differently: Heretofore, the families of aliens were in the same class with those having no relatives here, and were required to wait their turn. By the new act preference is given first to families of citizens, second to skilled farmers, next to families of alien residents, and lastly to quota immigrants not included in those classes. This new measure went into effect on July 1, 1928.

THOSE desiring a sympathetic presentation of the immigrant's side will find it in Constantine Panunzio's *Immigration Crossroads* (Macmillan, \$2.50), to whose earlier book, *The Soul of the Immigrant*, I have already called attention. Mr. Panunzio, a native of Italy, landed in Boston when he was eighteen years old with fifty cents in his pocket. After working first with pick and shovel on the roads, and then in the lumber camps, he became a student at Maine Wesleyan Seminary and later took his degree at Wesleyan University and Boston University. He has held several pastorates as a Methodist clergyman, was for some time superintendent of the Social Service House in Boston, and has since made investigations for various colleges and Church organizations in regard to immigrant labor, immigrant backgrounds, etc. He is now professor of Social Economics at Whittier College and represents one of the fine products of immigration.

In this book he presents the results of a careful study of the past, present, and possible future of immigration in the United States. He points out that the present drastic restrictive measures have not wholly accomplished their purpose. For example, they have greatly cut down the number of Italian immigrants, but have greatly increased the number of Mexicans. He maintains that the whole subject should be reconsidered from an international point of view, and that restriction should be based on sound tests, possibly intelligence tests and property qualifications. This, however, is an ideal the attainment of which will take long and patient effort.

In the meantime there is another phase of the immigration problem that demands attention. From time to time there appear in the papers pathetic tales of pilgrims turned back from the threshold of the promised land, chiefly, as things are now, on account of physical disability. We hear of cases rejected at our immigrant stations for weak heart and other disabilities. These have been occasions for criticism of the law in some of the newspapers as if this part of the law were a new thing, and as if medical rejections at Ellis Island had not been going on for years.

We hear again the cry, "Why are not these people examined nearer home?" They evidently forget that our national legislature and state department have at frequent intervals during many years endeavored to bring about just what is being called for; that is, examinations on the other side. Foreign governments have often been sounded out as to the practicability of allowing official examination by American medical authorities on the other side before starting. It is not realized that should our government do this without express treaty permission it would be exercising a function that is not legal. It would be an act of one government within the sovereignty of another, and, unless allowed by treaty agreement, would constitute an infringement of that foreign government's sovereignty. When agreement to that end has been suggested in the past, all such advances have been discouraged. Foreign governments have no interest in keeping their least able-bodied and losing their most able-bodied, and so they have discouraged any such attempt on our part.

Perhaps by the time certain foreign governments discover that they are not to be allowed to send into the United States their least desirable subjects, they will take more interest in preventing the ruin and exploitation of those unfortunate subjects who are induced to start, although they cannot be admitted. Extra-territorial examination, however, is a thing which it is impossible for us over here to accomplish officially without their consent and assistance. Our law has gone as far as practicable in this direction—it requires intending immigrants to certify that they have no disabilities that would bar them; and likewise it provides that transportation companies shall be fined if they allow people with ascertainable disabilities to start for our shores. The enforcement of such fines is one effective way of keeping the inadmissible from starting.

THE ANNUAL MIGRATION  
OF COMMUNICANTS

THE time of the year has come when boys and girls and men and women from nearly every parish in the Church are going off to school and college. The home church has no way of keeping in touch with them, except by an occasional letter or visit of the home rector to the college. These last are all too rare.

The most effective, immediate thing that can be done is for the home rector, parents, or friends, to write to the rector of the church nearest the college and tell him about the student coming to college. The list of clergy nearest our colleges is found in "The Living Church Annual," page 179. Where no name appears, write to the Rev. C. Leslie Glenn, 281 Fourth avenue, New York City.

Some of the clergy near colleges call on all the Church students, many have no time for this, but all of them make it a rule to look up any student about whom some one has written them. So if you have some one going off to college, write to the nearest church AT ONCE. DO YOUR PART to keep our Church students in touch with their Church.

THE CHURCH'S CALL TO LAYMEN

(Continued from page 679)

me a Confirmation class of fifty men," and named a date in the near future when the bishop would be there. They undertook the task and brought him a class of fifty-six.

In 1924 a chapter of the Brotherhood of St. Andrew in St. Joseph's Church, West Durham, N. C., told their rector, the Rev. S. S. Bost, that they would be responsible for securing candidates for the Confirmation class that year. Within a few weeks they brought to him the names of sixty-two candidates for Confirmation; he instructed and presented them to the Bishop, March 2, 1924. Less than a week later, March 7th, they brought in twenty others, and a few weeks later still, April 27th, thirty-one more, making a total of one hundred and thirteen brought in altogether by the personal efforts of this small group of earnest laymen. And of these one hundred and thirteen, there were sixty-two who had not been baptized.

In Emmanuel parish, Norwich, New York, the rector, the Rev. Lloyd S. Charters, last year, with considerable effort, enlisted twelve men and eighteen women for a concerted effort in "visitation evangelism," which is simply organized personal work by laymen. He divided them into fifteen teams of two persons on each team, and within a week the fifteen teams reported over one hundred decisions for Christ and His Church. To this number more and more were added as the movement progressed. Seventy-five were brought to the church for baptism, all but a few of them being adults, including a man sixty-nine years of age and a woman seventy-five years of age. The average age of these was thirty. In addition, forty-four letters of communicant transfer were received from twenty parishes of our Church in the United States and Canada, and when Bishop Fiske visited the parish on June 12, 1927, the rector presented a Confirmation class of one hundred and eleven. The total number added within a year to the communicant strength of the parish was one hundred and sixty.

Lay evangelism has demonstrated its right to a place in the life and work of the Church; and the general recognition of this fact by the clergy and the general acceptance of this responsibility by the laymen constitute the greatest need and the greatest opportunity before the Church today.

FOR THE LOVE OF GOD

HAVE WE ever done any one action which we are quite confident was done solely and purely for the love of God? If we have, it has not often been repeated. We are conscious to ourselves that there is a great admixture of earthly motives in our service of God. It is astonishing what an amount of vainglory and self-seeking there is in our love of Him.—F. W. Faber.

AROUND THE CLOCK

By Evelyn A. Cummins

A MAN of steel is to open an exhibition in the Horticultural Hall in London. His speech is all prepared for him and all he has to do is well regulated and probably he can make no faux pas or say anything tactless. He obeys orders to stand up and sit down, salutes, and says what he is told to say. His makers have named him Eric because he was created little by little.

We can think of lots of uses for Eric. He would be so convenient—an impeccable curate, or to go to teas and that sort of thing occasionally.

IN REGARD to robots a writer in the *Irish Statesman* recently said:

"It is merely a matter of time when man will be forced to admit himself inferior to machines. Observe how machines are already vastly superior. No passions disturb them; no spirit of greed or ambition stunts their efficiency; no strikes stop their output; no impurity shakes or tries their self-control. Sin is impossible for them. Their souls are in a condition of perfect calm and contentment from the moment they are born. They know no wants and are tortured by no remorse.

"When machines need attention, slaves wait on them instantly and see that they want for nothing. When they are ill, highly-skilled engineers strive to make them well again. And these machine-surgeons know every inch of their patients' frames much better than a mere guessing doctor knows of the human frame. If a machine dies, it assuredly lives again. Its parts are renewed and live gloriously improved beyond recognition.

"What are we to do? Must we, like Butler, declare war to the death on machines and return to the pastoral simplicity of our forefathers?

"Have these new 'Mechanical Men,' these robots, added a new terror to life?

A DISTINGUISHED man has recently asserted that although a great deal is heard on every side about the severe tension of our modern life it sometimes appears that those who suffer from it the least are the ones who seek relief from it the most.

The *Bystander* gives a remedy: "I wish," said the club bore, "that one of you chaps would give me a cure for insomnia." "Have you ever," remarked one of his victims, "tried talking to yourself?"

ONE of the pupils of a first-rate London girls' school who has just completed the four years' course has furnished me with the following bristling list of subjects in which she has dabbled:

"I. English: *i. e.*, paraphrasing, precis writing, reading aloud, learning by heart, essays. Four subjects for each of which time has to be found every week.

"II. Scripture: Bible, Prayer Book, Church history.

"III. French: Composition, reading, translation, grammar, lecture.

"IV. History.

"V. Latin.

"VI. Geography.

"VII. Mathematics: Accounts, algebra, arithmetic, geometry.

"VIII. Botany or Chemistry.

"IX. Singing (in class).

"X. Extras. Music and dancing.

"German instead of mathematics."

Thus the Rev. the Hon. Edward Lyttleton in the *Quarterly Review*. And he adds, "Does it need a profound study of psychology to pronounce such a travesty of education to be sheer insanity? . . . The result is hardly to be described as mental indigestion, for indigestion suggests pain, and the grievous fact is that a sort of internal chaos is induced which is accompanied not by pain but by a dim sense of dutifulness."

And furthermore he says of modern education: "The evils may be classified thus: (1) A spirit of rivalry and self-consciousness is engendered among children and continues to poison the true motive and the actual process of learning all through adolescence. (2) During adolescence the training is chaotic and meaningless for the boys, and often overstrains the girls, and for both produces a shallow and superficial mentality. (3) As selection-tests for professions, examinations inevitably put a premium on precocity. . . ."

# CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

## "SEMPER EADEM"

To the Editor of *The Living Church*:

YOUR VERY interesting editorial, "Semper Eadem," of September 8th, criticizing the view entertained by some anent the early history of the Church of England, leaves out of consideration an important point which bears on the fact that however much we may regard the Roman Church as having changed, Rome herself claims she is always the same.

Allowing, then, for the sake of argument, that she is right, what bearing has this on our claim of ecclesiastical autonomy? Simply this, that such authority as resulted from the union of the Roman and British successions in the consecration of Chad, as Bishop of Lichfield, A. D. 644, did not involve any abrogation of the freedom of the Church in England. The opposite contention would naturally be founded on the "act of St. Augustine and his companions in establishing the jurisdiction of the Patriarch of the West over this island" [*i. e.*, England]. But this will be found illegal, having been declared null and void by anticipation in the Eighth Canon of the Council of Ephesus. This reads: "So that none of the bishops most beloved of God do assume *any other province* (italics mine), that is not, or was not formerly and from the beginning, subject to him, or to those who were his predecessors. . . . But if any one introduce a regulation contrary to the present determination, the Holy General Synod declares it of no force."

The facts that Augustine was sent by Pope Gregory (who so vehemently declaimed against John the Faster, Bishop of Constantinople, A. D. 587, who first assumed the title of Ecumenical or Universal Patriarch) to convert the inhabitants of a supposed heathen island, that of Britain; that the British Church he found to his surprise existing there, owing no allegiance to the Bishop of Rome and refusing to acknowledge him as its archbishop, was strengthened later on by St. Aidan, whose consecration came from Celtic bishops, and whose see had been fixed at Lindisfarne, to whom with his missionaries, Oswald, King of Northumbria, on his return from exile among the British Christians of the North, and recovery of his throne, A. D. 634, had applied, thus creating two distinct lines of succession in England, Latin of Augustine, and Celtic of Aidan; the issue thus raised between the two coming to a head in the middle of the seventh century, and being finally settled by the fusing together of the two lines in the consecration of Chad to the see of York and the consolidation of the entire English Church under Theodore, Archbishop of Canterbury. These facts, which disclose the gradual development of what we now know as *Ecclesia Anglicana*, certainly do not support the claim that Rome by divine right had any lawful jurisdiction over the same. That such jurisdiction was at the time of the Norman Conquest firmly established, but not without repeated protests up to and culminating in the repudiation of the same at the Reformation, was the natural result of the increasing assumption of the papal claims of universal sovereignty and imposition of same by force, as applied to ecclesiastical interference by a stronger in the affairs of a weaker Church.

Such, I conceive, is the story of the origins of our Mother Church as it ought to be told, and which perchance some candid historian of the future will write large on the page of history. Baltimore, Md. (Rev.) WILLIAM ROLLINS WEBB.

To the Editor of *The Living Church*:

I READ WITH interest your editorial under the above head, and perhaps you will permit me to say that I entirely disagree with the fifth paragraph of that editorial as to the meaning of the opening words of Magna Charta: "The Church of England shall be free."

The people of England for centuries had resisted, both in secular and religious matters, the interference of the Bishop of Rome, stating that he had no more jurisdiction in the realm of England than any other bishop. The Kings of England up to John's time were under the thumb of that potentate—King John, of whom it was justly said, "a bad man and a bad king, and died universally detested," cared neither for man nor God so long as he satisfied his own selfish ends. King John, him-

self, having sold England, body and soul, to Rome, the words in question have a fuller and deeper significance than you attribute to them—they were struck at the power behind the throne, which in this case was undoubtedly the Bishop of Rome; whose main object was to bind not only the people of England, but the Church of England, body and soul, and we might add spirit, under the absolute and unreserved submission of the Pope. This King John was prepared to do for the support of his powerful ally, the Bishop of Rome, and this was repugnant to the minds of Englishmen as it was to the minds of the Eastern Church at an earlier date. What was sought then by Rome is sought now, in secular matters as well as religious—the acknowledgment of the supremacy, *jure divino*, of the Bishop of Rome over all Christians of all nations, as the one thing needful—the *articulus stantis aut cadentis Ecclesiae*. This is what the Anglican Church, of Eastern origin, gave the death-blow to, when under Robert Fitz-Walter "the Army of God and Holy Church" marched on London, where they were warmly received by the citizens. King John was rapidly deserted by the small number of barons who had remained with him, and, powerless to resist, met the barons at Runnymede on June 15, 1216, and set his seal to the great Charter: a charter of secular and religious liberty. (Rev.) JOHN DEB SAUNDERSON.

Old Town, Me.

## ANOTHER REPLY TO "SOME ALABAMA CRITICISMS"

[CONDENSED]

To the Editor of *The Living Church*:

I AM ONE of those terrible people, the "converts" to the Church who have come into the Church to believe and practise the Catholic religion. And so I was interested to learn from a gentleman from Alabama that I had failed to grasp the true significance of the Church. . . .

As I have gone about these many moons amongst my spiritual children of the laity, my brethren of the priesthood, and my Fathers in God of the episcopate, it has seemed to me that, save for the "born Catholics," it was only the converts who did really see the true significance of the Church. This is a very broad—or narrow—statement and may be very offensive to some but I mean it, every word. Coming into the Church from heresy and schism wasn't the easiest thing in the world twenty years ago, and all the help I had I had from Catholics. They—and they alone, seemingly—could quote the Prayer Book and the Articles and not hedge. . . .

And I cannot see for the life of me how it can be said that "Catholics" are bolstering up the ministry on an artificial crutch. I am a priest or I am not a priest. Unless the Protestant Episcopal Church lies, and that, too, in the very face of God, I am a priest. So is the Rev. James M. Stoney a priest. What kind of priest? If the preface to the Ordinal is to make sense, a Catholic priest; and if a priest, then "Father." Any shoe-shining Greek or track-walking Serb knows that. And who faces the plain implications of the Prayer Book most honestly, the Catholic priest who is called "Father" or the "minister" (?) who is called "Mister"? . . .

"I believe in the Holy Catholic Church." Honestly I do. Consequently I believe in something above and beyond mere Protestant Episcopalism, or even world-wide Anglicanism. All that the undivided Church of the first one thousand years prayed and practised is mine to pray and practise too. And no provincial synod or General Convention has any right to stop me. Which is but to say that I hold the Constitution of the United States above the city ordinances of Pekin or the statutes of the state of Illinois. Which is only common sense and true patriotism. And so I reserve the Blessed Sacrament that I may adore Jesus living in the Mystery of His love. Not to do so and to teach so is, as I see it, disloyalty to the Holy Catholic Church. And since when was disloyalty to the whole Church loyalty to any part thereof? Wasn't the ghastly war between the states the tragic price of putting petty loyalties first? . . .

But to return to my first statement: that Catholics do grasp the true significance of the Church. Take the central act of Christian worship. Who tries to obey the rubrics about a daily celebration of the Holy Communion? To ask is to answer. But the rubrics are in the Book. General directions, merely? No matter. But what is done at the Holy Table? Is the priest offering a sacrifice? The Prayer Book Office says so with almost needless clarity. Every "Catholic" agrees with the Prayer Book. But from other schools of thought you get as many answers, evasive and elusive answers, too, as you make inquiries. I know, for once I was asking questions.

And what is given in the Holy Communion? The Prayer Book Office, the Catechism, the New Testament, and every "Catholic" have but one answer: The Body and Blood of our Lord Jesus Christ are given and received. Just as Christ said it, the Catholic answer comes. Ask that question apart from the Catholic faith and what answer will you get? God knows.

Yes, Mr. Editor, I'm a convert. And I've probably exposed my ignorance freely and at length. I was raised outside the fold of Christ's Church and it may be just stupidity which makes me disloyal to it. I was raised to another religion than that I believe and practise now, and that other religion didn't bear the weight life put upon it. The Catholic religion has, and does. "He led me through fire and water and brought me into a wealthy place." "He brought me into his banquet house and his banner over me was love."

Pekin, Ill.

(Rev.) GEORGE CLARK.

### STATISTICS ON COLORED WORK

To the Editor of *The Living Church*:

I AM SURE that the following statistics with respect to the colored work throughout the country will prove both interesting and informing. The statistics are given by provinces: the first set of figures under each province being the total amount of receipts of the colored congregations of that province; the other, the total amount contributed by such congregations for diocesan and general purposes.

Province 1: 7 cong., 6 clergy, 2,284 communicants. Receipts, \$34,565.40. Dio. and Gen. \$1,330.93.

Province 2: 36 cong., 32 clergy, 11,523 communicants. Receipts, \$154,009.06. Dio. and Gen. \$6,985.02.

Province 3: 80 cong., 43 clergy, 10,764 communicants. Receipts, \$145,779.96. Dio. and Gen. \$10,226.58.

Province 4: 130 cong., 56 clergy, 8,247 communicants. Receipts, \$68,319.89. Dio. and Gen. \$10,039.34.

Province 5: 20 cong., 13 clergy, 4,512 communicants. Receipts, \$51,096.54. Dio. and Gen. \$6,410.28.

Province 6: 6 cong., 4 clergy, 669 communicants. Receipts, \$12,802.80. Dio. and Gen. \$517.11.

Province 7: 21 cong., 1 bishop, 10 clergy, 1,262 communicants. Receipts, \$22,299.72. Dio. and Gen. \$3,037.33.

Province 8: 4 cong., 2 clergy, 523 communicants. Receipts, \$5,442.22. Dio. and Gen. \$590.30.

Total congregations, 304; total active clergy, 166. Grand total of receipts, \$494,415.59. Grand total of contributions for diocesan and general purposes, \$38,772.83.

The financial figures of three or four of the New York congregations, and those of the following dioceses, are not included in the foregoing financial tables, answers to our communications not having been received in time, or not at all: Delaware, Atlanta, Florida, Mississippi, Kentucky, Ohio, and Nebraska.

As to the matter of clerical support, thirty-eight receive their entire support from the local congregations; six, two-thirds or more of their support; twelve, one-half or more of their support; twelve, one fourth or more of their support; forty receive less than one-fourth of their support from the local congregation.

This enumeration is far from being complete, as it is difficult to get all the necessary information. Some of the clergy do not answer letters. (Rev.) GEORGE F. BRAGG, JR.  
Baltimore, Md.

### RITUAL AND THE DEAF

To the Editor of *The Living Church*:

I CAN'T HEAR and so why go to church?" is, at least in substance, what I—and, may be, some of the readers of this letter—have heard from the very lips of intelligent, Prayer Book-possessing members of our communion.

Now, right in here, comes one of the uses of our reasons for ritual, somewhat indicating what is being said, sung, done, or taking place in and about the sanctuary.

For, supposing the partly deaf be not deprived of sight upon observing the celebrant enter and stand or kneel, apparently in devotion, before—though not right at—the altar, and the people standing and following something being sung, would it not naturally be presumed the Introit was going on, and that the

priest's moving upwards to the middle and then to his right at the altar, that he was about to "say the Lord's Prayer and the Collect following," as the rubric directs, and then (after the Decalogue, or Summary of the Law, and Kyrie Eleison) the Collect for the day, and that what was being announced and then read was the Epistle, and so on?

While an adherent of one of the sects having neither prescribed ritual nor anything like a Book of Common Prayer, might claim deafness as a reason for "not assembling together, as the manner of some is" (Hebrews 10:25), no adult of the Anglican communion can fairly offer any such excuse.

Much might and could be said along the lines of ritual, especially as to the use of the steeple bell or of the sacring bell, or of both, at the Sanctus ("Holy, Holy, Holy") and "This Is My Body" and "This Is My Blood" in the prayer of consecration, commonly called and known as "the canon of the Mass." That those hard of hearing would more readily recognize these parts of the Mass, as the service progressed, with than without the use of any bell, to say nothing of incense (to be offered "in every place"—according to Malachi 1:11) would seem to go without saying.

Philadelphia, Pa.

WM. STANTON MACOMB.  
(Layman).

### BISHOP FINLAY COUSIN OF NEW PRIMATE

To the Editor of *The Living Church*:

MUCH IS BEING written at the present time anent the nomination of the Most Rev. and Rt. Hon. Cosmo Gordon Lang, Lord Archbishop of York, Primate of England and Metropolitan, to the archbishopric of Canterbury. We are informed that the King has been pleased to approve this nomination and that therefore Dr. Lang will be translated to the see of Canterbury on November 12th, when that see becomes vacant through the resignation of the present incumbent, the Most Rev. and Rt. Hon. Randall Thomas Davidson. Through the translation, the present Archbishop of York will become the Primate of All England, and consequently the titular head of the Anglican communion.

Somewhat is also being written these days anent the proposed reunion of the two dioceses of South Carolina, of which reunited diocese, should same be effected, the present Bishop of Upper South Carolina, the Rt. Rev. Kirkman George Finlay, D.D., would automatically become diocesan.

It will doubtless be of interest to the Anglican communion, and especially to the Protestant Episcopal Church in the United States of America, to know that Bishop Finlay, although born and reared in South Carolina, is third cousin to the Most Rev. Cosmo Gordon Lang. A great grandmother of the present Archbishop of York, on his maternal side, Hannah Struthers, wife of Archibald Buchanan, of "Berskimming," Argyllshire, Scotland, and a great-grandmother, on the paternal side, of Bishop Finlay of Upper South Carolina, Janet Struthers, wife of Kirkman Finlay of "Castle Toward," Argyllshire, Scotland, who represented Glasgow for twelve years in the British House of Commons, were sisters.

Hendersonville, N. C.

JEANNIE O. M. CORNELL.

### "PRAYER BOOK FUNDAMENTALISTS"

To the Editor of *The Living Church*:

FR. WHITEHEAD in his recent article [L. C., September 5th], strikes a note that is more often struck than answered. All those Churchmen who try to adhere vigorously to the text of the Book of Common Prayer are not "Prayer Book Fundamentalists." Many have no illusions as to the perfection of the present book, nor objections to improvements from any source derived. We recall ordination vows of conformity, and feel that vows as such deserve respect. Further we think those vows serve a valuable purpose. The adoption of any liturgy constitutes at least a gentlemen's agreement for united action in approaching God. A local need, some promising experiment may frequently justify a variation not specified in the book. But needless variation mars united action. The Church tries at times to act as an army in its worship, not like a group of guerrilla bands. We have plenty of opportunities of acting separately without spoiling what we do together.

Watertown, N. Y.

(Rev.) CONDIT N. EDDY.

### ENDORING A PARSON'S ANSWER

To the Editor of *The Living Church*:

I AM, INDEED, glad to see the letters in your columns approving the recent article by the Rev. Samuel Shoemaker and to note the wish that it may be reprinted in booklet form. I am writing to cast another vote in favor of that suggestion.

New York City.

(Rev.) HARRISON ROCKWELL.

# BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

IN *The Life of Bishop Wilfred by Eddius Stephanus: Text, Translation, and Notes* (Cambridge University Press), Mr. Colgrave has shown first class scholarship in handling the text. The Life of Bishop Wilfred deserves to rank in importance in the study of early history of the English Church with the better known work of Bede. This work is a contemporary biography of the seventh century. Bishop Wilfred is important for his influence in art, architecture, politics, and Church life. He traveled widely and received most of his training from the Archbishop of Lyons. He fought valiantly to prove that the Church was no mere appendage to the throne, and finally won, but he spent twenty-six of the forty-six years of his episcopacy in exile.

Yet he was not a quarrelsome person. He went to Gaul for his consecration as Bishop of York. During his absence, Chad was consecrated as Bishop of York. Upon his return, Wilfred did not try to make trouble for Bishop Chad. He went back to his monastery for three years. Then, at the insistence of Archbishop Theodore, Wilfred was installed as Bishop of York. One of his first acts was to arrange to have Bishop Chad given the see of Lichfield.

THE CONTRIBUTORS to *The Future of the Church of England*, edited by Sir James Marchant (London: Longmans, Green & Co.), are reluctant to venture on prophecy. Some illustrious names are among these essayists, but one feels that they have not done their best. They are busy men. Most of them have not found room or time in which to develop their subjects, and as a result the volume has slight value.

HUGH WATT, the author of *Representative Churchmen of Twenty Centuries* (George H. Doran Co. \$2.25), is professor of Church History at New College, Edinburgh. This book is in "The Living Church Series" whose purpose is to show what a tremendous factor the Church has been in history. Professor Watt says his natural impulse was to decline when asked by the editor to write on this subject. He undertook the job because he enjoyed dragging some almost forgotten men out of their obscurity and illustrating how rich and varied our Christian past had been. It is a useful guide for a parish priest in preparing lectures on Church history. It is also stimulating and a good book to loan.

MR. INGRAM modestly introduces his little book *Why I Believe* (London: Society of SS. Peter and Paul) by calling it "entirely amateur." He adds that "It merely presents the reasons which a very ordinary man has thought out for himself in regard to his beliefs." It is excellent. The thought is developed clearly and honestly. He presents the case for Christianity, Catholicism, and Anglican Catholicism; his tone is reasonable and sympathetic; he seeks a Catholicism which is "liberal" in its mentality. It will be very helpful with mature and well educated people who are mildly interested in the Church.

*Reality in Religion: The Quillian Lectures for 1927*, by Gilbert T. Rowe (Nashville: Cokesbury Press, \$1.75) is a comprehensive survey of the thought of Whitehead, Streeter, Percy Gardiner, and others who are leaders in the scientific method in religion. Dr. Rowe is editor of the *Methodist Quarterly Review*. The lectures cannot be called distinguished or original, but useful and instructive. The illustrative material is the most valuable part. The lectures abound in quotations; there is a lengthy quotation on nearly every page. If you buy this book, at its reasonable price, you will obtain a pretty good summary of the leading ideas of Liberal Protestantism.

IN STYLE, tone, and content *Humanist Sermons*, edited by Curtis W. Reese (Chicago: The Open Court Publishing Company, \$2.50), reminds me of the keynote speeches that have been delivered in Kansas City and Houston, and I am disappointed in this collection of sermons by prominent Unitarians. Oratory here runs away with careful thinking. A professor of Philosophy at the University of Wisconsin, Max Otto, himself a Unitarian, has written of these sermons that "assertions which read super-naturalism out of religion stand side by side with qualifying statements which retain it." The best sermon is by Frederick M. Eliot of Unity Church, St. Paul. But on the whole *Humanist Sermons* has little humanity in it. Its chief appeal will be to the sophomore mind.

AS I READ Dr. Jeremiah Zimmerman's earnest plea for keeping hold on Christ, entitled *The Problem of Evil and Suffering: A Solution and the Antidote* (Boston: Stratford Company, \$2.00), I thought of a recent conversation with a woman of fine character and unusual intelligence who has for years dismissed Christianity as a fairy story that is only suitable for little children. This woman has championed the cause of a friend who has been rottenly treated. She has suffered with her friend. She told me that this experience has brought her to Christ and the Church. She went out and bought a Prayer Book and a Bible and has been reading the daily offices. She said she could not explain it, but she had found something that made suffering endurable.

Dr. Zimmerman writes from a wide experience. The weakness in his thinking is in the absolute division he makes between the wicked and the righteous. He has too much the spirit of the censor. He might ponder the words of Dorothy in *Gentlemen Marry Brunettes*. Dorothy was asked if she had learned what it meant to be a Christian. Her reply was, "It meant everything was O. K. so long as you don't admit you enjoy it." He handles the problem of suffering better than the problem of evil.

THE THESIS of *Greek Thought in the New Testament* by George Holley Gilbert (Macmillan, \$1.75) is the familiar one that if only we can get back behind all Christology, all theological development, all sacramentalism, all mysticism, to the simple religion of Jesus, *i.e.*, to the paternalistic theism of the Sermon on the Mount, all will be well. These things are all "Greek" and to be condemned. The chief sinner in foisting them on the early Church is of course St. Paul. Dr. Gilbert has no difficulty in showing that the thought-forms of the Hellenistic world appear in places in the New Testament, but he lays far too much stress on surface similarities and vastly underestimates the Jewish element in St. Paul. Apart altogether from the judgment as to Greek influence in particular cases, the author's position is vitiated for us by the almost unargued assumption that whatever can be called "Greek" is necessarily alien to true Christianity. We are convinced he is entirely wrong on many matters of detail, but it would be no use arguing them with Dr. Gilbert. His quarrel is with the fact that Paul or "John" or the writer of Hebrews or any early Christian theologian adopted any categories for the interpretation of his religious experience other than those explicitly sanctioned by the extant words of Jesus. One who exhibits such a manifest and complete lack of sympathy for, and insight into, mystical and sacramental religion can obviously come to no other conclusion than that the course of Christian development went all wrong from the beginning. Whether Jesus Himself was so opposed to these aspects as the writer cheerfully assumes, would require, if his views were to be taken seriously, a much more thorough investigation than is here offered.



# Church Calendar



SEPTEMBER

- 23. Sixteenth Sunday after Trinity.
- 29. Saturday. St. Michael and All Angels.
- 30. Seventeenth Sunday after Trinity.

## CATHOLIC CONGRESS CYCLE OF PRAYER

- September 24—Christ, Hudson, N. Y.
- " 25—Ascension, Salida, Colo.
- " 26—Grace, Cedar Rapids, Iowa.
- " 27—St. Monica's Home, Boston, Mass.
- " 28—St. Mark's, Jersey City, N. J.
- " 29—St. Margaret's Sisters, Boston, Mass.

## APPOINTMENTS ACCEPTED

BRASIER, Rev. FREDERIC M., formerly rector of Grace Church, Port Lavaca, Tex. (W.T.); to be rector of St. Peter's Church, Kerrville, Tex. (W.T.)

DODGE, Rev. ARTHUR C., formerly student at University of Southern California; to be vicar of St. Peter's Mission, Santa Maria, Calif. (L.A.) October 1st.

DOWDELL, Rev. VICTOR, formerly assistant at Christ Church, Corning, N. Y. (W.N.Y.); to be instructor at Nashotah Divinity School, Nashotah, Wis.

DOWNER, Rev. WM. C., formerly vicar of St. Ignatius' mission, Eagle River, Wis. (F.L.); has become curate of the Church of Redeemer, Chicago. Address, Church of Redeemer, 56th St. at Blackstone Ave., Chicago.

ELLWOOD, Rev. DONALD C., recently ordained; to be deacon-in-charge of All Saints' Mission, Wilmington, Ohio. (S.O.) Address, 235 W. Main St., Wilmington, Ohio.

GILLMOR, Rev. DAVID T., formerly vicar of St. John's mission, Lodi, Calif. (San J.); has become rector of Church of the Incarnation, San Francisco, and chaplain of 143d Field Artillery, California National Guards. New address, 1374 19th Ave., San Francisco.

GWYN, Rev. HERBERT B., formerly priest-in-charge of St. Lawrence's Church, Libertyville, Ill. (C.); to be rector (not priest-in-charge, as stated last week) of Holy Trinity Church, Tiverton, R. I. October 1st.

HAWLEY, Rev. SETH C., formerly rector of St. Paul's Church, Elko, Nev.; to be rector of St. John's Church, Stockton, Calif. (San J.) Address, 1106 N. Van Buren St., Stockton, Calif. October 1st.

HAYES, Rev. JAMES L., formerly priest-in-charge of St. Luke's Church, Park City, Utah; to be assistant at St. Paul's Church, Salt Lake City, Utah.

MARTIN, Rev. HUGH McD., formerly rector of St. Paul's Church, Elko, Nev.; to be dean of St. Luke's Cathedral, Ancon, Panama Canal Zone. October 1st.

MEADER, Mr. ROBERT O., lay reader, and who will be ordained this fall; has been placed in charge of St. Andrew's Church, Providence, R. I.

RHEA, Rev. FRANK A., formerly rector of St. Mark's Church, Beaumont, Tex.; to become dean of St. Michael's Cathedral, Boise, Idaho. October 15th.

SHUART, Rev. PAUL C., formerly priest-in-charge of St. Michael's Church, Mt. Pleasant, Ia.; to be priest-in-charge of St. James' Church, Independence, Ia. Address, 212 Second Ave., N. E., Independence. October 1st.

STONESIFER, Rev. WADE E., curate at St. Ann's Church, Brooklyn, L. I., N. Y.; to be rector of Church of the Holy Spirit, Brooklyn, L. I., N. Y. October 1st.

UP-JOHN, Rev. DOANE, formerly rector of St. James' Church, Independence, Ia.; to be priest-in-charge of Grace Church, Estherville, and St. Stephen's Church, Spencer, Ia. Address, 121 North Eight St., Estherville, Ia.

WILL, Rev. THEODORE S., formerly rector of St. John's Church, Kingsville, Md.; to be rector of Calvary Church, Ashland, Ky. (Lex.) Address, 1712 Lexington Ave, Ashland, Ky. October 15th.

WOOD, Rev. WILLIAM R., formerly assistant at St. Paul's Cathedral, Buffalo (W.N.Y.); to be rector of Christ Church, Oil City, Pa. (Erie.)

## RESIGNATIONS

COLLINS, Rev. EDWARD, as priest-in-charge of Emmanuel Church, Detroit.

HARROWER, Rev. PASCAL, as rector of Church of the Ascension, West New Brighton, Staten Island, N. Y., and will become rector emeritus of that church. Address, 1718 Richmond Terrace, West New Brighton, Staten Island, N. Y.

MARSHALL, Rev. ROBERT E., as rector of Holderness School, Plymouth, N. H. Temporary address, 9 Greenough Ave., Jamaica Plain, Boston.

WHITE, Rev. HOWARD R., as archdeacon of the diocese of Northern Indiana. New address, Howe School, Howe, Ind.

## NEW ADDRESSES

MEAD, Rev. G. OTIS, formerly of Roanoke, Va.; Altavista, Va.

PALMER, Rev. CHARLES J., honorary curate of Trinity Church, Lenox, Mass. (W. Ma.), formerly Lenox; Lanesboro, Mass.

VANNIX, Rev. ST. CLAIR L., retired priest of the diocese of South Dakota, formerly Custer, S. D.; Barrytown, Dutchess Co., N. Y.

WILLIAMS, Rev. PAUL F., formerly 30 N. Ferry St.; 952 Park Ave., Schenectady, N. Y.

## DEGREE CONFERRED

TUFTS COLLEGE, MASS.—Doctor of Divinity upon the Rev. Capt. CURTIS HOYT DICKINS, Chief of Chaplains, U. S. Navy.

## ORDINATIONS

### DEACON

TEXAS—On Sunday, September 2d, the Rt. Rev. Clinton S. Quin, D.D., Bishop Coadjutor of Texas, ordained RAY CLYDE REESE to the diaconate in the chapel of the DuBose Memorial Training School at Monteagle, Tenn.

The Rev. Dr. Mercer P. Logan of Monteagle presented the candidate and the Rev. Capers Satterlee of Clemson, S. C., preached the sermon.

### PRIEST

SPRINGFIELD—In the Church of the Redeemer, Cairo, on Sunday, September 9th, the Rev. HEBER WILLIAMSON WELLER was advanced to the priesthood by his uncle, the Rt. Rev. Reginald Heber Weller, D.D., Bishop of Fond du Lac, acting for the Bishop of Springfield.

The candidate was presented by the Rt. Rev. John Chanler White, D.D., Bishop of Spring-

## MAKE YOUR WANTS KNOWN

THROUGH  
CLASSIFIED DEPARTMENT  
OF  
THE LIVING CHURCH

READERS desiring high class employment; parishes desiring rectors, choir-masters, organists, etc.; and persons desiring to buy, sell, or exchange merchandise of any description, will find the classified section of this paper of much assistance to them.

RATES for advertising as follows: DEATH NOTICES (without obituary), free. MEMORIALS AND APPEALS, 3 cents per word. MARRIAGE AND BIRTH NOTICES, \$1.00. BRIEF RETREAT NOTICES may, upon request, be given two consecutive insertions free; additional insertions, charge 3 cents per word. CHURCH SERVICES, 20 cents a line. RADIO BROADCASTS, not over eight lines, free. CLASSIFIED ADS, replies to go direct to advertisers, 3 cents per word; replies in care THE LIVING CHURCH, to be forwarded from publication office, 4 cents per word, including names, numbers, initials, and address, all of which are counted as words. Minimum price for one insertion, \$1.00. NO DISCOUNTS FOR TIMES OR SPACE. Copy should be sent to the publication office so as to reach there not later than Monday for the issue of any week.

NO SINGLE ADVERTISEMENT INSERTED IN THIS DEPARTMENT FOR LESS THAN \$1.00.

ADDRESS all copy plainly written on a separate sheet to Advertising Department, THE LIVING CHURCH, Milwaukee, Wis.

In discontinuing, changing, or renewing advertising in the classified section always state under what heading and key number the old advertisement appears.

field, and the sermon was preached by the Ven. Charles Knight Weller, Archdeacon of Cairo and father of the new priest. The Rev. Carleton Lathrop, rector of Christ Church, Cape Girardeau, Mo., assisted in the laying on of hands.

In the ordination of the Rev. Mr. Weller six generations of the Weller family have entered the ministry of the Church in America. On October 1st he will become priest-in-charge of the Church of the Redeemer, Sarasota, Fla.

## DIED

MCCANTS—Entered into life eternal on the Pacific Ocean, on the morning of September 4th, MELNOTH MCCANTS of San Francisco, Calif., beloved son of the late Mrs. Tallulah R. M. and Samuel F. McCants of Spartanburg, S. C.

"I am the Resurrection and the Life."

## MEMORIALS

Anna Mary Olmsted Denslow

In loving memory of ANNA MARY OLMSTED DENSLOW. Entered into rest September 21, A. D. 1924.

James Provoost Thomas, Jr.

In thankful memory of JAMES PROVOOST THOMAS, JR., who entered into life, September 13, 1924, in his seventeenth year.

"And they shall go on from strength to strength."

## POSITIONS OFFERED

### MISCELLANEOUS

ORGANIST-CHOIRMASTER WANTED FOR St. Peter's Church, Freehold, N. J. Boy choir, Catholic service. Good teaching field to supplement. Apply Rev. J. H. SCHWACKE, rector, and state all in first letter.

WANTED—FOR LADY LIVING NEAR New York, experienced Churchwoman, capable stenographer, competent in all branches of secretarial work and familiar with social usages. Reply in own handwriting stating salary desired, and references, to Mrs. S. T., Box 523, Harrison, N. Y.

## POSITIONS WANTED

### CLERICAL

PRIEST, BROAD, SOUND CHURCHMAN, desires parish in the east; persistent pastor, capable administrator, fair preacher, educated at Columbia University and in southwestern missionary district, forty years old, married. B-237, LIVING CHURCH, Milwaukee, Wis.

PRIEST, CATHOLIC, CELIBATE, UNIVERSITY and seminary graduate, at liberty soon for rectorship or chaplaincy. Highly recommended. Address E-236, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, SINGLE, DESIRES PARISH OR curacy. Eastern Pennsylvania or New Jersey. Will supply during October and November. Address: K. H., 213 S. 46th St., Philadelphia, Pa.

### MISCELLANEOUS

CHOIR DIRECTOR (45), TENOR SOLOIST, desires change. Lifetime experience with fine boy choirs and choral societies. Could take position as organist and director. H-244, LIVING CHURCH, Milwaukee, Wis.

EXECUTIVE TRAINED IN SECULAR AND Christian Service would like field work or the management of dormitories in college. Good health, wide experience, highest references. W-240, LIVING CHURCH, Milwaukee, Wis.

MATRON OR HOUSEMOTHER, EXPERIENCED social service and parish worker wishes position in school, church, or institution. Excellent Boston and New York references. Address MRS. CLARK, 97 Green St., Jamaica Plain, Mass.

ORGANIST AND CHOIRMASTER, RECITALIST. Boy choir or mixed. English trained communicant. Disengaged now. Write T. WILLIAM STREET, 694 Willey St., Morgantown, W. Va.

ORGANIST AND CHOIRMASTER DESIRES position. Young, married, Churchman; experienced boy and mixed choirs. Unusual qualifications and references. R-245, LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, SPECIALIST, desires change. Excellent credentials. Address, C. R.-111, THE LIVING CHURCH, Milwaukee, Wis.

**ORGANIST-CHOIRMASTER, TWENTY** years' experience, desires position. Small community preferred. Address FRANK HEFFER, Hainesport, N. J.

**REFINED CHURCHWOMAN DESIRES** position as companion housekeeper, house-mother, or care of motherless children. Address M-241, LIVING CHURCH, Milwaukee, Wis.

### UNLEAVENED BREAD

**S. T. MARY'S CONVENT, PEEKSKILL, NEW** York. Altar Bread. Samples and prices on request.

### VESTMENTS

**CHURCH EMBROIDERIES, ALTAR HANG-**ings, Vestments, Altar Linens, Surplices, etc. Only the best material used. Prices moderate. Catalogue on application. THE SISTERS OF ST. JOHN THE DIVINE, 28 Major Street, Toronto, Canada.

### CHURCH LINEN

**PURE IRISH LINEN FOR ALL CHURCH** purposes sold by the yard to rectors and guilds. Samples on request. MARY FAWCETT CO., 350 Broadway, New York City.

### PARISH AND CHURCH

**ORGAN—IF YOU DESIRE ORGAN FOR** church, school, or home, write HINNERS ORGAN COMPANY, Pekin, Illinois, who builds pipe organs and reed organs of highest grade and sells direct from factory, saving you agent's profits.

### MISCELLANEOUS

**CALENDARS AND CALENDAR PADS.** Episcopal Feast and Fast Calendars and Calendar Pads for 1929—lithographed. Prices and samples to clergy on request. THE SIDENER PUBLISHING COMPANY, Southern Ohio Bank Bldg., Cincinnati.

**JAPANESE GIFT NOVELTIES CON-**signed. Large commission. Attractive FISHPOND specialties. Try Novel Bookmark. Sample, 25 cts. JAPANESE ART & NOVELTY CO., 70 Seaman Ave., New York.

**PATENT INSIDES FOR WEEKLY PARISH** paper. Judiciously edited. Publication resumed September 15th. Write for samples. CATHEDRAL NEWS, Fond du Lac, Wis.

**WINTER IN SUNNY FLORIDA—RECTOR** will gladly secure excellent furnished rooms, apartments, residences, very reasonably priced. Fine drives, boating, fishing, golf, available. Box 51, Tarpon Springs, Fla.

### LENDING LIBRARY

**THE MARGARET PEABODY LENDING** Library for the distribution of Church Literature by mail. Return postage the only expense. For catalogue and other information address LENDING LIBRARY, Convent of the Holy Nativity, Fond du Lac, Wis.

### CHURCH LITERATURE FOUNDATION, INC.

**THE ABOVE-NAMED CORPORATION, OR-**ganized under the laws of the state of Wisconsin, asks for gifts and bequests for an endowment, the income to be used for "the publication and distribution of literature in the interest of the Christian religion, and specifically of the Protestant Episcopal Church according to what is commonly known as the Catholic conception thereof, and/or in the interest of the work of the said Church"; with provision that if deficits be sustained in the publication of THE LIVING CHURCH, they shall be paid from the income of the Foundation, if a majority of the trustees deem that "a suitable medium for the accomplishment of the purpose of the foundation." Three trustees represent THE LIVING CHURCH, six the Church at large. President, Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee, Secretary, L. H. Morehouse, 1801-1811 Fond du Lac Avenue, Milwaukee, Wis.

Form of bequest: "I give, bequeath, and devise to Church Literature Foundation, Inc., a non-profit corporation, organized under the laws of the state of Wisconsin, with principal office at 1801-1811 Fond du Lac Avenue, Milwaukee, Wis., the sum of . . . . . the same to be added to the endowment fund of the said corporation and to be used in accordance with the provisions of its articles of incorporation."

### HEALTH RESORT

**S. T. ANDREW'S REST, WOODCLIFF LAKE,** Bergen County, New Jersey. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Private rooms \$10-\$20. Age limit 60.

### BOARDING

#### Los Angeles

**EPISCOPAL DEACONESS HOUSE—**Beautiful location, sunny, attractive rooms. Excellent board, \$15 and \$18 per week. 542 SOUTH BOYLE AVE., Los Angeles.

**VINE VILLA: "THE HOUSE BY THE SIDE OF** THE ROAD." Attractive rooms with excellent meals in exclusive Los Angeles home. Near Hotel Ambassador. Address, VINE VILLA, 684 S. New Hampshire Ave., Los Angeles, Calif. Prices \$25.00 to \$35.00 per week.

#### New Jersey

**HOLY CROSS HOUSE, 300 EAST FOURTH** Street, New York. A boarding house for working girls, under care of Sisters of St. John Baptist. Attractive sitting room, and roof. Terms, \$7.00 per week, including meals. Apply to the SISTER IN CHARGE.

### FOR SALE

**80 ACRES AT ROSCOMMON, MICH., NEAR** Higgins Lake, about 80 miles north of Bay City, Mich. (known as Old Cox Farm.) Has cranberry marsh on one corner of property. One mile from Michigan Central depot, on highway. \$65 per acre, or would exchange for farm within 100 miles of Chicago. G. A. C-280, care LIVING CHURCH, Milwaukee, Wis.

**SUMMER RESORT LOTS AT CANTER-**bury Park, Mich., on beautiful Big Star Lake, convenient to several state highways, on Pere Marquette Railroad to Baldwin, Mich., or boat lines to Ludington, Mich. Lots 50 x 75 feet. As low as \$100 each, or will exchange for small farm in Southern Wisconsin or northern Illinois. Address, OWNER-227, care of LIVING CHURCH, Milwaukee, Wis.

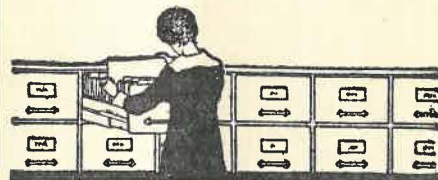
### NOTICE

**A NEW COMMUNITY OF NURSES—IT IS** proposed to establish an Order of Sisters, to lead the active life. Their work will be to nurse women and children of the sick poor, including incurables, convalescents, and the aged. Nurses are especially wanted. Any woman interested may write FATHER HARRISON, O.H.C. West Park, N. Y.

**CLERGY IN AND AROUND NEW YORK** City who want the services of theological students in parish or mission work during the coming season are asked to communicate with the REV. FREDERIC C. LAUDERBURN, General Theological Seminary, Chelsea Square, New York City.

**ROOMS IN WASHINGTON—MRS. W. A.** Masker, 2751 Macomb St., N. W., Washington, D. C. Visitors to Convention accommodated with comfortable rooms in private home.

### INFORMATION BUREAU



**THIS** department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

**READERS** who desire information in regard to various classes of merchandise used by the churches, rectories, parish houses, church institutions, or homes, may take advantage of our special information service, and send us their wants and we will transmit their request to such manufacturers or dealers, writing the letter for them, thus saving them time and money.

**ADVERTISERS IN THE LIVING CHURCH** are worthy of your consideration when making purchases. If you desire literature from anyone who is not advertising in this publication, write his name and address, or the name of the product in which you are interested, and we will see that you are supplied.

Address INFORMATION BUREAU, THE LIVING CHURCH, 1801-1811 Fond du Lac Ave., Milwaukee, Wis. Enclose stamp for reply.

## Church Services

### District of Columbia

**St. Agnes' Church, Washington, D. C.**  
46 Q Street, N. W.  
Sundays: 7:00 A.M. Mass for Communion.  
" 11:00 A.M. Sung Mass and Sermon.  
" 8:00 P.M. Choral Evensong.  
Daily Mass at 7:00 A.M., and Thursday at 9:30.  
Friday: Evensong and Intercessions at 8:00.

### Illinois

**Church of the Ascension, Chicago**  
1133 North La Salle Street  
REV. WM. BREWSTER STOSKOPF, Rector  
REV. J. R. VAUGHAN, Curate  
Sunday Service: Low Mass, 8:00 A.M.  
Children's Mass, 9:15 A.M.  
High Mass and Sermon: 11:00 A.M. Evensong, Sermon, and Benediction, 7:30 P.M.  
Work Day Services: Mass, 7:30 A.M. Matins, 6:45 A.M. Evensong, 5:30 P.M.  
Confessions: Saturdays, 4:30-5:30; 7:30-9.

### Louisiana

**St. George's Church, New Orleans**  
St. Charles Avenue and Cadiz Street  
REV. IRA DAY LANG, Rector  
Sundays, 7:30, 11:00, 7:30.  
Fridays and Holy Days, 10:00.

### New York

**Cathedral of St. John the Divine, New York**  
Amsterdam Avenue and 111th Street  
Sundays: The Holy Communion, 8:00 A.M.; Holy Communion (in French), 9:00 A.M.; Morning Service (Church School), 9:30 A.M.; Holy Baptism (except 1st Sunday), 10:15 A.M.; the Holy Communion (with Morning Prayer except 1st Sunday), 3:00 P.M.; Evening Prayer, 4:00 P.M. Week Days (in Chapel): the Holy Communion, 7:30 A.M.; Morning Prayer, 10:00 A.M.; Evening Prayer (choral except Monday and Saturday), 5:00 P.M.

**Church of the Incarnation, New York**  
Madison Avenue and 35th Street  
REV. H. PERCY SILVER, S.T.D., LL.D., Rector  
Sundays, 8:00, 10:00, and 11:00 A.M.  
Noonday Services daily 12:20, starting Oct. 1.

**Church of St. Mary the Virgin, New York**  
139 West Forty-sixth Street  
REV. J. G. H. BARRY, D.D., Litt.D., Rector  
Sundays: Low Masses, 7:30, 9:00.  
Missa Cantata, 10:45. Preacher for September, REV. SELDEN P. DELANY, D.D.  
Full choir and orchestra every Sunday.  
Week-day Masses, 7, 8 (Thurs., 7, 9:30).

**Holy Cross Church, New York**  
Avenue C between 3d and 4th Streets  
Sunday Masses, 8:00 and 10:00 A.M.  
Confessions Saturdays, 9-11 A.M.; 7-8:30 P.M.

**The Transfiguration, 1 East 29th Street**  
"The Little Church Around the Corner"  
REV. RANDOLPH RAY, D.D., Rector  
Sundays: 8:00 and 9:00 A.M. (Daily, 7:30).  
11:00 A.M. Missa Cantata and sermon.  
4:00 P.M. Vespers and Adoration.  
Thurs., Fri., and Saints' Days, 2d Mass at 10.

### Pennsylvania

**St. Clement's Church, Philadelphia**  
Twentieth and Cherry Streets  
REV. FRANKLIN JOINER, Rector  
Sundays: Low Mass at 7:00, 8:00, and 9:15.  
High Mass followed by sermon, at 11:00.  
Sermon, followed by Benediction at 8:00 P.M.  
Daily: Low Mass at 7:00, 8:00, and 9:30.  
Matins at 9:00, Vespers at 6:00.  
Fridays: Sermon and Benediction at 8:00 P.M.  
Confessions: Fridays, 3:00 to 5:00; 7:00 to 8:00 P.M. Saturdays, 11:30 to 12 M.; 3:00 to 5:00; 7:00 to 9:00 P.M.  
Priest's House, 2013 Appletree Street.

### SISTERS OF THE HOLY NATIVITY

**HOUSE OF RETREAT AND REST, BAY** Shore, Long Island, N. Y. References required.

RADIO BROADCASTS

**K**FBU, LARAMIE, WYO.—ST. MATTHEW'S Cathedral, 372 meters. Noonday service daily at 12:00 noon and University Extension programs at 1:30 P.M. daily. Schools and institutions of the Church in Laramie furnish programs Saturdays at 1:30 P.M. C. S. Time.

**K**FJZ, FORT WORTH, TEXAS, 249.9 meters, 1,200 kilocycles, Trinity Church. Morning service every Sunday at 11:00 A.M., C. S. Time.

**W**EBR, BUFFALO, N. Y., 244 METERS. St. Mary's on the Hill every Sunday. Choral Evensong, 8:00 P.M., E. S. Time. Sermon and question box by the Rev. JAMES C. CROSSON.

**W**HAS, LOUISVILLE, KY., COURIER Journal, 322.4 meters, 930 kilocycles. Choral Evensong from Louisville Cathedral every Sunday, 4:30 P.M., C. S. Time.

**W**MAZ, MACON, GA., 261 METERS. Christ Church Sunday evening service over the radio station of Mercer University, Macon, Ga., at 7:30 P.M. E. S. Time.

**W**RC, WASHINGTON, D. C., 469 METERS. 640 kilocycles, Washington Cathedral, the Bethlehem Chapel, every Sunday. People's Evensong and sermon (usually by the Bishop of Washington) at 4:00 P.M. E. S. Time.

**W**TAQ, EAU CLAIRE, WIS., 254 METERS. Service from Christ Church, Eau Claire, second and fourth Sundays at 11:00 A.M., C. S. Time.

BOOKS RECEIVED

(All books noted in this column may be obtained of the Morehouse Publishing Co., Milwaukee, Wis.)

G. A. Baker & Co. 480 Lexington Ave., New York City.

*The Pilgrim's Progress.* By John Bunyan. With Fourteen Illustrations after William Strang. Anniversary Edition, 1678-1928. Price \$5.00.

Morehouse Publishing Co. 1801-1811 Fond du Lac Ave., Milwaukee, Wis.

*A Biblical Thoroughfare.* An Endeavor to Share the Main Results of Biblical Scholarship With the General Public. By Neville Stuart Talbot, M.C., D.D., Bishop of Pretoria; sometime Fellow and tutor of Balliol College, Oxford; and assistant chaplain general. Author of *The Mind of the Disciples*, *Thoughts On Religion At the Front*, *The Returning Tide of Faith*, etc., etc. Price \$3.00.

*Spiritual Direction.* An Essay in Pastoral Theology in the Light of Present-day Needs. By T. W. Pym, canon missionary of Southwark, chaplain to the king. Price \$2.00.

The National Institute of Public Administration. 264 Broadway, New York City.

*The National Institute of Public Administration.* A Progress Report by Luther Gulick. Price \$1.00.

The Stratford Company. 234-240 Boylston St., Boston, Mass.

*According to John Through the Loud Speaker.* By Fernand d'Humy. Price \$2.50.

*The Son of the Living God.* A View of the Meaning of the Life and Teaching of Jesus Christ. By Reuben Nordsten. Price \$2.00.

*The Essentials of the Christian Faith.* By Hugh R. Magill. Price \$2.00.

PAPER-COVERED BOOK

The Carnegie Foundation for the Advancement of Teaching. 522 Fifth Ave., New York City.

*Present-Day Law Schools in the United States and Canada.* By Alfred Zantlinger Reed. Bulletin No. 21.

NAMES OF STUDENTS WANTED

PROVIDENCE, R. I.—The diocesan department of Christian education of Rhode Island has sent out a request, asking for the names and addresses of students coming to Rhode Island to attend colleges or secondary schools, in order that such students may be placed in touch with the clergy and parishes nearest them. The Rev. Lester Bradner, at 12 South Water street, Providence, will be glad to receive these names.

# Typhoon Destroys Church Hospital in Porto Rico; Patients and Staff Safe

St. Luke's Was Oldest Church Institution in Island—Had Capacity for 125

[By Telegraph]

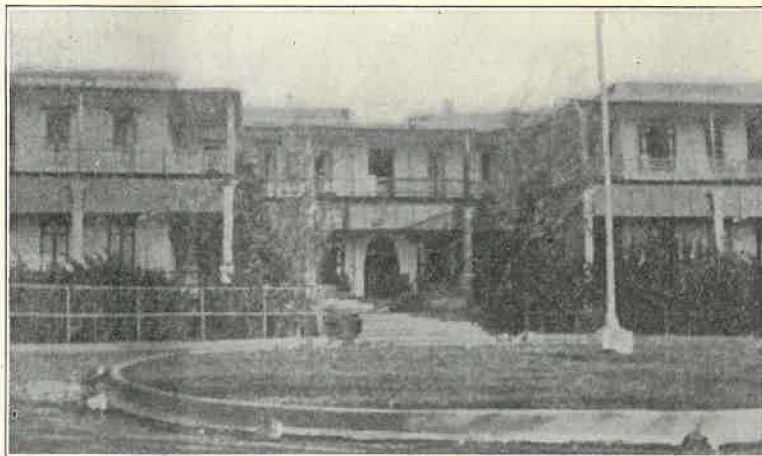
NEW YORK, September 18th—Bishop Colmore cables to the Department of Missions from St. Croix, Virgin Islands, that he is safe but unable to communicate with San Juan. The following message has been received from Mrs. Colmore at San Juan: "All are safe. Nothing heard from other stations. Situation very serious." A cable from the Rev. Frank A. Saylor, priest-in-charge of Mayaguez, says: "Personnel safe. Property damaged."

was valued at approximately \$125,000. At least \$250,000 would be necessary to replace the building in modern form.

The hospital had both pay and free accommodations. Every year hundreds of the poorer people were cared for by nurses and doctors with skill and tenderness even though unable to pay anything at all for hospital or doctors fees.

Dr. Lopez Nussa, one of the leading physicians of Ponce, said recently:

"The training and technique of the hospital compare very favorably with any other hospital in the world. Any surgeon can come to this hospital and perform any operation with all the safety and confidence that could possibly be expected."



ST. LUKE'S MEMORIAL HOSPITAL  
Ponce, Porto Rico

NEW YORK—"Frightful typhoon. Hospital a wreck. All saved." This message comes to the Department of Missions from Miss Ellen T. Hicks, superintendent of St. Luke's Memorial Hospital, Ponce. It is one of the results of the tropical storm which on September 13th swept over Porto Rico.

St. Luke's Hospital is the oldest institution of the Church in Porto Rico. It was established in 1906 by Bishop Van Buren. Its main building is a memorial to the late Charles H. Thomas, a life-long friend of the Bishop, and was given by Mrs. Thomas. In those days facilities for caring for the sick in Ponce were almost non-existent, and sanitary conditions were unspeakably bad. For some years St. Luke's carried on practically alone as a modern hospital. Three hospitals recently erected really owe their existence to the example of St. Luke's. St. Luke's today is considered one of the standard hospitals in the island. Its training school for nurses is easily in the first rank. The service that school and hospital have rendered not only to the city of Ponce but to Porto Rico as a whole can not be over-estimated.

The hospital had a capacity for about 125 patients. Its superintendent, Miss Hicks, served for thirteen years at St. Luke's Hospital, Manila, and for the past ten years has been in charge of St. Luke's, Ponce.

The destroyed building was old. In fact two years ago it was declared to be practically worn out. The hospital property

NEW PARISH HOUSE PLANNED AT LITTLE ROCK, ARK.

LITTLE ROCK, ARK.—When the new parish house for Christ Church, Little Rock, is completed it will give to Little Rock one of the most modern and completely equipped structures of the kind in the south, according to a survey made recently of the drawings in the offices of the architects for the building. Plans and specifications for the new house have been completed, bids have been advertised, and actual construction is expected to be started soon.

The parish house, funds for which were raised in a recent campaign, will be of imposing architectural design, three stories in height, and of brick construction joining the church proper on the south side on the present site of the old parish house.

By the time the new edifice is completed Christ Church will have rounded out its ninetieth year as a house of worship in Little Rock. It was founded in March, 1839, by Bishop Leonidas Polk, first Bishop of Arkansas. Bishop Polk not only selected the site on which the church now stands, but also donated \$900 of his own money for its purchase. The first building to be erected on the new property was completed in 1842. Work was begun on the erection of the present church in 1874, but got no further than the foundation for several years. It was completed in 1886. The present rector of Christ Church is the Rev. Dr. W. P. Witsell.

## Many Interesting Collections to Be On Display at English Church Congress

### Plan to Create New Archdeaconry in Guildford—Restoration of Lincoln Cathedral

The Living Church News Bureau  
London, September 7, 1928

THE CUSTOMARY EXHIBITION IN CONNECTION with the Church Congress, to be held in the Winter Garden, Cheltenham, from September 29th to October 5th, is already assured of a representative display, both in the trade and loan collections. In the former section will be found a wide and varied display by the leading Church craftsmen of the day, who will exhibit work in metal, wood, and stone; by Church societies covering every sphere of work at home and abroad; and by publishers who will have on show their latest works. In ecclesiastical embroidery there will be much of interest, and stained glass artists will show recently-executed work.

In the loan collection there will be a section representative of Church plate from the diocese, which is surpassed by few districts in the country in the beauty, rarity, and quantity of its altar vessels. The selection of exhibits for this part of the display has been in the hands of the Rev. J. T. Evans, rector of Stow-on-the-Wold. Another important section will be that dealing with embroideries, in which the county of Gloucester is particularly rich. Lord Beauchamp is lending some modern plate from his private chapel; Lord Bledisloe, plate and embroideries; Sir Percival Marling, books and the famous Lancaut font; and the Gloucester City Corporation, the Hooper mace. The number of exhibits in the loan section will be well up to the totals of previous years, some 650 items having been already promised. The exhibition will be strengthened in its popularity by the fact that the King and the Duke of Gloucester have agreed to send exhibits. Included also will be several examples of fine modern work in wood, silver, and iron by craftsmen who have carried on their work in the Cotswolds during the last quarter of a century. The famous Kelmscott Chaucer, printed by William Morris, who spent many years at Kelmscott Manor, near Lechlade, will be on view, while the work of the Essex House Press, which carried on activities at Chipping Campden, will also be displayed.

#### TO HEAD PILGRIMAGE TO HOLY LAND

It is stated that the Bishop of Argyll and the Isles (Dr. Kenneth Mackenzie) has accepted the presidency of the Anglo-Catholic pilgrimage to the Holy Land next spring. This will be the first time that a diocesan bishop of the United Kingdom has acted as president. The other presidents have been the Bishop of Nassau, Bishop Russell Wakefield, the Bishop of Plymouth, and the Bishop of Lewes.

The 1929 pilgrimage will take place immediately after Easter, that is to say, at the beginning of April. This will enable the pilgrims to have a longer time in Palestine than on previous occasions.

#### PLAN FOR NEW ARCHDEACONRY IN GUILDFORD

A scheme is in preparation for constituting a new archdeaconry, to be named

the archdeaconry of Dorking, within the diocese of Guildford, and for the re-arrangement of the rural deaneries within the diocese.

There is at present only one archdeaconry—that of Surrey—in the diocese of Guildford, which was made a separate see in the spring of last year on the division of the diocese of Winchester. As it appears to the ecclesiastical commissioners to be undesirable that "procurations, synodals, visitation fees, and induction fees" should be received by the Archdeacon of Dorking, the scheme provides that the commissioners shall pay him out of the common fund the yearly sum of £300. The archdeaconry of Surrey will in future consist of the rural deaneries of Aldershot, Cranleigh, Farnham, Godalming, and Guildford, and the new archdeaconry of Dorking will comprise the rural deaneries of Dorking, Emly, Epsom, Leatherhead, and Woking.

#### THE RESTORATION OF LINCOLN CATHEDRAL

Good progress continues to be made with the restoration of Lincoln Cathedral. Recently a portion of the parapets of the center tower was blown down, and all are now being renewed, each parapet being eleven feet high and fifty feet long. In the southwest tower special attention has been paid to the strengthening work in order to enable it to withstand the ringing of twelve bells, the total weight of which (including the four recently installed) is five tons eight hundred weight one quarter 22 pounds, the tenor alone weighing one ton three hundred weight. Reinforced concrete pillars have been constructed round the sides of the ringing chamber, thus forming a "tower within a tower." These will support the floor of the bell-chamber, which has been lowered twenty-seven feet; and the effect will be to throw the sound of the bells to a greater distance through the roof instead of the sides.

The external repairs to the northwest tower have been finished down to the bottom of the belfry windows. The grouting has been completed throughout. The repairs to the cathedral have so far absorbed 56,456 gallons of grout, which is equal to about 9,032 cubic feet and weighs about 256 tons; and 19,747 delta bronze cramps have been used, weighing over thirty-eight tons. Over 6,400 new pieces of stone have been inserted and 37,762 holes bored to an aggregate depth of more than sixteen miles. The total additional weight on the foundations of the cathedral when the repairs are finished will be about five hundred tons, and the cost in the clerk of the works' department alone down to the present month has been £81,284.

#### DISCOVERIES OF KIRKHAM ABBEY, YORKSHIRE

A number of discoveries have been made during work by the office of works on Kirkham Abbey, in Yorkshire, which, it may be recalled, was handed over to the nation by the owner last year.

The site of the church has been practically covered with a grassy mound. The first endeavor was to reveal what remained of the twelfth century church and of its eastward extension in the thirteenth century. Kirkham was a house of Augustinian Canons, founded by Walter L'Espece, who also founded the Abbey of

Rievaulx. Many have visited the beautiful gatehouse of late thirteenth-century date, with its display of contemporary heraldry. The work on this part of the priory is now far advanced, and the original arrangements of the rooms adjoining the gatehouse have been laid bare. Of the church itself the only parts visible until recently were a fragment of the east wall of the thirteenth century presbytery and the south wall of the nave. Excavations have revealed a complete plan of the church as built in the latter part of the twelfth century. No remains of any earlier structure have been found, although it seems probable that the south wall of the nave formed part of one.

In the first quarter of the thirteenth century a presbytery was added to the church, and probably a complete rebuilding of the Norman church was then contemplated. But this never took place, and the thirteenth century work stopped short at the east piers of the crossing, being somewhat awkwardly adapted to the old work. The square of the cloister is defined by walls of various date, ranging from the latter part of the twelfth century onward, and during the next few years it is hoped that the clearing of the ground will explain their history better. At the west end of the church massive foundations have been uncovered, which point to the existence of a pair of western towers, a somewhat unusual feature in such churches.

#### UNITARIAN MINISTER TO JOIN CHURCH OF ENGLAND

D. C. Evans, who has for the past seven years been minister of a somewhat obscure Unitarian church in Northampton, has suddenly achieved notoriety. He announced in his farewell sermon last Sunday evening that he contemplated taking orders in the Church of England; and the reasons for his action, as set forth in a statement issued by him, are sufficiently interesting to quote. He says:

"In making this change I am not actuated by any motive of expediency, but merely by my conviction that the Church of England represents the truest idea of Catholic Christianity. The idea has been in my mind for some years, during which I have been thinking my way out of my old positions. I part on the best of terms with Nonconformists after twelve years in the Unitarian ministry, but I have to follow the light, as it were. I consider that the best thing for Nonconformists would be to enter the Church of England, and I believe that the Anglican communion is the center round which union might be formed, not only between Nonconformists and Church people but between the Eastern and Western Churches. It will become the rallying ground for the Christian forces of civilization.

"Nonconformity arose as a corrective principle in the course of religious developments, but whether it is necessary today is for the future to decide. Nonconformity has changed. It does not stand where it did when it came out in strong protest against the abuses which existed in the Established Church. The need for protest is not so acute. At the time of Wesley there was a need for some revivifying movement, though Wesley himself never meant that the movement should leave the Established Church. I believe I am right in saying that he remained and died a Churchman. Now the great call is for Christian unity, which is one of my ideals. As to what section of the Church I shall favor, I have not got to the stage of worrying about that. Underlying both Evangelism and Anglo-Catholicism is the same vital principle."

GEORGE PARSONS.

## Thirty Different Nations Meet in Great Peace Conference at Prague

### Bishop of Ripon Preaches Conference Sermon—Dean Inge and the League of Nations

The L. C. European News Bureau  
London, September 7, 1928

THERE HAS JUST CONCLUDED THE GREAT conference at Prague, capital of Czechoslovakia, organized by the World Alliance for Promoting International Friendship through the Churches. Thirty different nations took part in a six-day conference. Since the last international conference got up by the same organization great progress has been made. War consciousness among the delegates of formerly hostile countries has died away. On the Sunday night there was a mass meeting at the House of Representatives. The platform was notable in its international and ecclesiastical character. From England there were the Bishop of Ripon, Sir Willoughby Dickinson, and the warden of New College, Oxford; from the Slav countries Professor Zilka of Prague, who had much to do with the organization of the conference, Bishop Irenaeus, Bishop Paissij, and the Archimandrite Scriban; and from Scandinavia the Bishop of Upsala, Bishop Ostenfeld, and Bishop Amundsen. The last named was elected chairman. Professor Masaryk sent a message in which he said, "The command of Jesus Christ to love one another is surely also a prohibition of violence." Mr. Kellogg sent a personal letter in which he said very truly, the nations will try to make the pact legally effective, but the Churches must make it morally and spiritually effective.

The main topic was disarmament. The conference came to a unanimous agreement embodied in a resolution that if the honor of the nations who have pledged themselves to disarm is to be vindicated, the conscience of the people themselves must be stirred into action. Peoples must realize that they have given their word, and the word of a nation is of a most solemn and binding action. The honor due to the man who sweareth unto his neighbor and disappointeth him not even if it be to his own hindrance, is equally due to the nation which strictly adheres to its treaty obligations whatever be the consequences.

At the Church of San Salvador on Sunday the conference sermon was preached by the Bishop of Ripon, who said that one aim underlies all sane political effort nowadays, the prevention of war. And the one idea on which the attention of statesmen is being more and more focussed is the limitation of armaments. We have had ten years almost of pacts and covenants and treaties; some good, some less than good, but none sufficient to make them secure from war. Thankful as they all were for the way in which Mr. Kellogg's proposals had been received, the very hesitations expressed and reservations suggested show how little men yet believed that war could be excluded. He said:

"Hardly any nation now regards its armaments as means of self-aggrandizement. But all, in so far as they remain armed, express their fear of one another, and that fear felt by each enhances that of all the rest. The economic argument,

though useful, especially with a generation which thinks too much in economic terms, is after all a secondary one. The most urgent plea is psychological. It lies in the fact that armaments, by suggesting fear, undermine faith, the force which alone makes treaties binding."

#### DEAN INGE AND THE LEAGUE OF NATIONS

Another remarkable sermon concerning the same subject was that of the Dean of St. Paul's, London, at the opening of the League of Nations session at Geneva. Even if one is compelled to disagree with him, the dean always makes one think and some of the fallacies of the professional peacemongers concerning the causes of war were well exploded by him as well as the cant that democracy will necessarily bring peace with it. He said, in part:

"Civilized nations do not regard war as a sport. They do not enjoy fighting, as the head-hunting tribes of Borneo are said to do. Nor is it true that wars are made by the manufacturers of armaments, or by groups of financiers. The influence of such trades and groups is not great; and 'big business' has far more to lose than to gain by a general conflagration.

"The notion that wars are made only by kings and emperors, and that to make the world safe for democracy is to make it safe for peace, is utterly untrue, and extremely dangerous. . . .

"There is, unfortunately, rather more justification for the charge that some wars have been wars of exploitation—economic wars. These are always attacks by some great Power on barbarous or ill-armed nations. This is precisely the kind of war which the League of Nations ought to be able to prevent. As for wars between great nations on the same level of civilization, like the Great War of 1914, we may surely say, without fear of contradiction, that

no one who has anything to lose is ever likely to vote for such a war again. Frankly, I regard this as the trump card in the hand of the friends of peace. It gives the opponents of war a most potent argument which they have never been able to use with such convincing force before. . . .

"The love of country has burnt with a peculiarly intense flame in the time in which we live. There have been times when the privileged classes in different countries have felt more sympathy with each other than with the masses in their own country. This sympathy mitigated patriotic ardor in the eighteenth century. But ever since the French Revolution and Napoleon kindled into a fierce flame the national consciousness which they wished to extinguish, patriotism has been by far the strongest of the generous emotions which make the European man ready to sacrifice his property and his life, without counting the cost. . . .

"What can we do; what can you and I do for peace? We can put away hatred and vindictiveness from our hearts. We can try to understand the point of view of other nations, and to help our countrymen to understand it. We can avoid expecting too much, and yet we can remember that as ice melts at a certain temperature, so does the human heart. Without quixotically surrendering important interests, we can look out for opportunities of generous conduct toward foreigners and foreign nations. We can let our diplomatists and statesmen know that the cunning of a smart solicitor outwitting the lawyers on the other side is exactly what we do not want from them. And, lastly, we can remember the League in our prayers, and bring our earnest desire for peace before Him who is the Prince of Peace."

Considering how the world is now heading toward sane ideas concerning war and peace it was unfortunate that the assembly of the League opened with such little enthusiasm that no speaker rose from the ranks and the session was adjourned. C. H. PALMER.

## Cathedral Amphitheater in Washington Soon in Condition for General Convention

### Bishop Freeman Returns to Diocese—Laymen's Association Conducts Services

The Living Church News Bureau  
Washington, September 15, 1928

THE CATHEDRAL AMPHITHEATER WITH seats for 17,000 persons is rapidly being put in condition for the opening services of General Convention on October 10th. With the aid of amplifiers the service will be heard by every member of the congregation. The natural amphitheater with a surrounding wall of noble oak trees, and the cathedral towering over it is a most inspiring place for a great service such as the opening service will be.

Especial interest and anticipation attaches to the celebration of the Holy Communion on October 11th when the triennial thank offering will be presented and laid on the altar. This service will be memorable because it will actually be held in the choir and crossing of the cathedral. The floor is being cleared and scaffolding removed in preparation for this historic event, when for the first time the Holy Communion will be celebrated at the Jerusalem altar under the arches of the great

shrine of our most holy religion in the nation's capital.

#### BISHOP FREEMAN RETURNS

The Bishop of Washington returned from his summer home at Sorrento, Me., during the past week. On Sunday, September 9th, he was the preacher at the military academy at West Point. On September 16th Bishop Freeman will resume his afternoon services at the cathedral. For several years Sunday Evensong has been broadcast and the cathedral ministers to a vast congregation of unseen listeners for a radius of hundreds of miles.

#### LAYMEN'S ASSOCIATION CONDUCTS SERVICES

The Laymen's Service Association of Washington under the presidency of Busey H. Howard has done an important evangelistic work during the past summer. A report states that during the summer nineteen men of the committee have conducted 168 services in thirty churches of the diocese of Washington, six in Maryland, and two in Virginia. These services in the dioceses of Maryland and Virginia were conducted with the consent of Bishop Tucker and Bishop Helfenstein. In order to conduct these services the men traveled over 6,100 miles. RAYMOND WOLVEN.

## The Bishop of New York Returns From Vacation Study of Cathedrals Abroad

### Dr. Cline Stresses Importance of Theological Training—S e r m o n Excerpts

The Living Church News Bureau  
New York, September 15, 1928

**B**ISHOP MANNING RETURNED FRIDAY ON the *Berengaria* from a two months' trip through France and Switzerland, having utilized the vacation period for a further study of certain European cathedrals. The Bishop now returns to the construction problems of his own cathedral when the nave of that great edifice is rapidly approaching completion and when consideration must be given to the smaller details. Where former statements on the building construction were concerned with the erection of the walls of the nave, giving figures having to do with the great height or length of the structure, something of the progress made can be seen in what Bishop Manning had to say yesterday about the cathedral. He now directs our thoughts to the proposed great bronze doors for the main entrance and to the glass for the nave and clerestory windows.

As to the doors, which will admit worshippers at the great west front on Amsterdam avenue, these will be the largest in the world. It has not been decided whether American or foreign glass will be used, but the choice of the committee will be governed by the single purpose of getting the best that is made.

Earlier in the week a statement was circulated that the nave of the Cathedral of St. John the Divine would be consecrated and opened for use next Easter. Bishop Manning used the occasion of his statement to deny this, saying that that portion of the edifice would not be finished to permit its dedication within a year, and suggesting the probability of the function taking place in November, 1929. The Bishop believes that the consecration of the nave will be one of the great religious events of this country and his plans call for ceremonies international in significance.

#### CATHEDRAL SERVICES

With the return of the dean to the cathedral and the resumption of regular duty by the choir, two changes are to be noted in the week-day schedule of services. Beginning this coming week Evensong will be choral each day, excepting Mondays and Saturdays; the service is at 5 o'clock. And the office of Morning Prayer which has preceded the early Eucharist at 7:30 is now to be said at 10 o'clock.

#### SERMON EXCERPTS

The preacher at the cathedral last Sunday morning was the Rev. Dr. Thomas S. Cline of the faculty of the Berkeley Divinity School of New Haven. He spoke on the importance of theological training and of the common assumption that there is an unending supply of suitable men for the priesthood. It was emphasized that the very life of the Church depends upon its ministry, and hence the theological seminary is of the utmost importance. Dr. Cline stated that our schools for training the clergy have been handicapped by the lack of interest of the laity in them, and that for some unaccountable reason this

branch of education has failed to stimulate the interest of Churchmen.

If the editor will permit this comment to go through, I should like to add to the statement of the Rev. Professor Cline that there would be, in all probability, a marked increase in such interest if our seminaries were conducted more along the lines advocated by the Rev. Samuel Shoemaker in his recent notable article in this journal.

The Rev. Dr. Delany in his sermon at the Church of St. Mary the Virgin referred to the recent statements from certain British scientists regarding the probability of the existence of the soul and of life after death. Dr. Delany said that "the soul is the tenant of the body as man is of his home. He makes use of the improvements that science and invention have given him, but he may move out, and when he does his house is no longer a home—it is silent and dead. While the soul may use the brain, the body, the senses, it is not in any manner to be confused with them."

The Rev. Dr. J. P. McComas, vicar of St. Paul's Chapel, speaking on the same topic, commented that it is a striking fact that these spiritual problems attract more general attention than the mechanical advance which affects our efficiency and comfort. Man is fundamentally spiri-

tual and incurably inquisitive about the life of the soul.

#### NEWS NOTES

Others among the New York clergy who have resumed parochial work after the summer vacations are the following: the Rev. Dr. Milo Hudson Gates, vicar of Intercession Chapel, who while abroad had the privilege of preaching at the American Pro-Cathedral in Paris and in Westminster Abbey; the Rev. Lucius A. Edelblute, rector of the Church of the Holy Apostles, most of whose vacation was spent in an interesting study of conditions in Turkey; and the Rev. Dr. W. R. Bowie, the Rev. Dr. H. P. Silver, and the Rev. Dr. Donald B. Aldrich.

The preacher at Trinity Church during September is the Rev. Dr. Samuel A. B. Mercer of Trinity College, Toronto.

Dr. T. Tertius Noble, organist and choir director at St. Thomas' Church, has returned from a vacation during which he has composed several anthems and a complete new musical setting for the Eucharist.

The announcement of the Community Training School for Church School Workers, which is to meet at Union Seminary on twelve Monday evenings beginning October 15th, includes in the list of its instructors the Rev. Dr. Raymond C. Knox, the Rev. John W. Suter, Jr., and the Rev. Dr. T. R. Ludlow.

The officers and men of the steamship *Berengaria* will attend service tomorrow evening at Grace Church, Broadway and Tenth street. HARRISON ROCKWELL.

## New Work Begun at St. Edmund's, Chicago, Prospering After Two Months' Trial

### Church School Workers of Diocese Meet at Wheaton — Calvary Church Consecrated

The Living Church News Bureau  
Chicago, September 15, 1928

**L**AST JULY WE TOLD OF ST. EDMUND'S AT 5831 Indiana avenue becoming a mission for colored people. More than twenty years ago St. Edmund's was organized as a mission of St. Paul's, Kenwood, and did a splendid work among a loyal people on the southwest side of the city. The colored people have long since displaced the whites, and on July 1st a service was held attended by about 500 people, which marked the transfer of one kind of work to another. Again St. Edmund's is a mission of St. Paul's. The Rev. Frank R. Myers, who is assistant at St. Paul's, is in charge of the new work, and he is assisted by a young colored clergyman, the Rev. Samuel J. Martin, who was ordained deacon by Bishop Griswold on June 24th. The new arrangement is a happy one, and the work, says the rector of St. Paul's, the Rev. Dr. G. H. Thomas, is prospering.

"After two months, there is no sign of lessening interest. The attendance at eleven o'clock on Sunday mornings has never fallen below 150, and at times has been nearly double that figure. The attendance at the other services has been proportionately good. Offerings, so far unsolicited, have been more than sufficient for all operating expenses, and already the congregation is planning to assume within a short time a considerable part

of a clergyman's salary and hoping within a year to carry it all.

"Perhaps the most interesting single piece of work at St. Edmund's this summer has been the vacation Church school. The total registration at this school was 103 children and eight teachers. Of these 103 only a dozen came from Church families. Most of them will be members of our school this fall, and several candidates for Baptism and Confirmation have been found through this school. An exhibit of fine handiwork was made on the Sunday following the closing of the school, but most valuable of all is the fact that these 103 children have all learned something about the religion of Jesus Christ and how to worship reverently and intelligently."

#### MEETING OF THE ROUND TABLE

The Round Table began what promises to be another successful year at St. James' parish house on Monday, September 10th, the Rev. H. R. Brinker presiding. An able and critical review of Miss Mayo's popular book, *Mother India*, was read by the Rev. Neil H. Annable, priest-in-charge of Holy Trinity Church, Chicago. Mr. Annable disputed many of Miss Mayo's statements, characterizing them as extravagant and not based on sufficient knowledge and experience. In the discussion afterward the criticism of most of the clergy agreed with that of the reader of the paper.

Announcement was made by the Rev. E. S. White, rector of the Church of the Holy Communion, St. Louis, and formerly a priest of this diocese, of the school for organists and choirmasters to be held at Evergreen, Colo., next August. The faculty of the summer school of Church music at

Wellesley is promoting the school for the west and will probably give their services. It is hoped that many choirmasters and organists will attend.

THE SHELTER'S ANNUAL APPEAL

The Rev. David E. Gibson is about to send out his annual appeal for funds for the support of the Cathedral Shelter of which he has charge. The scope of the Shelter's work is tremendous, nearly 100,000 men, women, and children being assisted in some way by it during the year.

Unemployment conditions have made heavy demands this year upon the Shelter, and as many as 1,000 meals have been served daily at the lunch counter and in the bread line. Most of the meals are free, but some recipients insist on paying a small charge. Dozens of men and women come daily to the Shelter for help. The spiritual emphasis is never forgotten. The chapel is in constant use for private prayer and public services. Bishop Anderson in commending Fr. Gibson for what he is doing, says: "I think the secret of your success is the spiritual appeal which your work makes to those with whom you establish personal contact."

CHURCH SCHOOL WORKERS MEET AT WHEATON

The week-end conference for Church school superintendents and teachers at Wheaton, September 8th and 9th, was well attended. There were classes for every grade in the Church school and for directors. Miss Mabel Lee Cooper's class, The Pupil and the Director, was one of the features of the conference. The sessions were held at Trinity Church, and the priest, the Rev. F. H. Millett, and his congregation were the hosts. The Rev. Dr. Frederick C. Grant presided.

Other leaders on the program were Mrs. C. J. Duff-Stevens, Miss Marilla Fellows, Miss Anna F. Murray, Deaconess Adams, Miss Caroline Averill, Mrs. J. C. Sutphen, Miss Marion Stacey, Miss Vera L. Noyes, Miss Dorette Bergemann, Mrs. William C. Van Horne, Miss Janet Howes, the Rev. Frank R. Myers, and the Rev. Malcolm Ward.

CALVARY CHURCH CONSECRATED

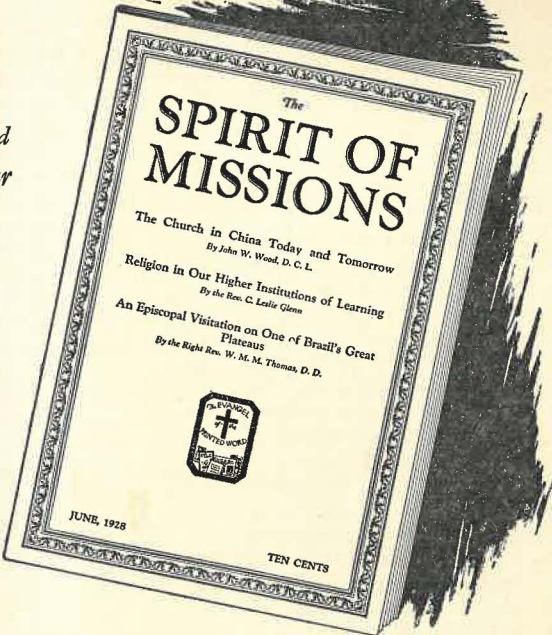
Calvary Church, Monroe and Kedzie avenues, was consecrated by the Rt. Rev. Sheldon M. Griswold, Suffragan Bishop of the diocese, at elaborate services held on Friday, September 14th. The Rev. Dr. George Craig Stewart of Evanston was the preacher. The church was filled with clergy and a large congregation. On Sunday, September 16th, there was a solemn Eucharist at eleven o'clock, and Benediction followed by a garden party at 4:30 P.M. The Rev. H. R. Neely is the rector of Calvary. On September 18th there will be services under the auspices of the Catholic Club of Chicago, Bishop Ivins officiating.

BROTHERHOOD MEETING

A joint assembly of the Brotherhood of St. Andrew will be held at St. Timothy's Church on the afternoon and evening of Saturday, September 22d. It will be a preliminary conference on the National Convention. H. B. GWYN.

SIX YOUNG MEN were ordained to the diaconate in the diocese of Texas by Bishop Quin within a single week in June, a thrilling occurrence in a diocese which for some time had given no men to the ministry. Five more ordinations are expected next year, and there is a growing list of candidates and postulants in the diocese.

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- 301—*A Parson Answers a Bishop.* By the Rev. Samuel M. Shoemaker, Jr., rector of Calvary Church, New York City. Reprinted from THE LIVING CHURCH of September 1, 1928. 32 pages. \$7.00 per hundred.
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- 304—*The Qualities of a Good Server.* By the Rev. George Craig Stewart, D.D., rector of St. Luke's Church, Evanston, Ill. Reprinted from THE LIVING CHURCH of August 18, 1928. 8 pages. \$2.00 per hundred.

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## Parishioners of St. Gabriel's, Hollis, L. I., Create New Cumulative Endowment Fund

Bishop of Mexico is Visitor in Long Island—Church Army Captain Speaks in Brooklyn

The Living Church News Bureau  
Brooklyn, September 15, 1928

THE REV. CLIFFORD W. FRENCH, RECTOR of St. Gabriel's Church, Hollis, announces in a recent pamphlet that his parish has commenced the creation of a cumulative endowment fund, which will in time afford a financial foundation of the parish by progressive stages with the view that the increasing income from such a fund will provide more and more adequately for those undertakings upon which the true well being of their church depends. It is intended to supplement, augment, and reinforce their present financial system, not to replace it.

The plan provides that every man, woman, and child in the parish shall become the founder of an individual endowment for the perpetual benefit of the parish. Each member is asked first to enroll as a founder. He inaugurates his endowment by a gift, possibly of only \$1.00. From time to time, as prompted to do so by pressure of motives within his heart, he adds to his endowment, culminating appropriately in a legacy.

Each endowment is a distinct, individual unit, to be recorded and conserved forever in the name of the person who founds the endowment.

### TO LAY CORNERSTONE AT EPIPHANY CHURCH

The services of laying the cornerstone of the new church and of rally day are to be combined at the Church of the Epiphany, Brooklyn, of which the Rev. Lauriston Castleman is rector. A definite date has not been set at this writing owing to the fact that Bishop Stires has not yet returned from Europe, but it will be the last Sunday in September or the first in October, at 4:00 P.M.

An enormous amount of work and enthusiasm has gone into raising the money for this much needed new building, and now a great gathering is expected. It is hoped that Bishop Stires will preach.

### BISHOP CREIGHTON IN LONG ISLAND

The Rt. Rev. Frank W. Creighton, Bishop of Mexico, is spending his vacation at Saltaire, L. I.

It is expected that he will preach at the annual meeting of the Suffolk County branch of the Woman's Auxiliary, to be held at Bay Shore on September 27th. He is also expected to make an address at the regular diocesan business meeting of the Woman's Auxiliary, to be held at St. Ann's parish house, Brooklyn, on the afternoon of All Saints' Day.

Miss Adele Lathrop, director of Wyndham House (the Bishop Tuttle Memorial in New York), will be the speaker at their first business meeting at the same place, Thursday, October 4th, at 10:00 A.M.

### CELEBRATES SECOND ANNIVERSARY

On Sunday, September 16th, the Rev. R. Maxwell Bradner, rector of the Church of the Nativity, Brooklyn, celebrated the second anniversary of his ministry in this church. He preached at the morning service and the Rev. Dr. Alexander E. Cum-

mins, rector of Christ Church, Poughkeepsie, in the evening.

### CAPTAIN ATKINSON AT NATIVITY CHURCH

Speaking recently at the Church of the Nativity, Brooklyn, Capt. C. J. Atkinson of the English Church Army said that five motor caravans are now being used by that organization in evangelical work in the United States.

Since the Church Army came to America three years ago from England, he said, great progress has been made in five eastern states, and scores of young Americans have been trained to carry on this work.

MARY E. SMYTH.

### MASSACHUSETTS NOTES

The Living Church News Bureau  
Boston, September 15, 1928

THE SUMMER VACATION SEASON IS NOW over except for the workers in camps, whose vacation period naturally has its place in September. It has been a fruitful period for good works somewhat out of the common, such as a doctor and his wife doing their own laundry work each week in their country home in order to send the equivalent in money as a steady stipend to an invalid laundress in town; a colony of summer residents clubbing together to supply the funds for one more year of study for the young theological student in charge of the country church; and a whole large boarding-houseful of people settling down quite seriously, Sunday after Sunday, to discuss a series of sermons and write résumés of them to visitors departing before the series was finished. And these are true incidents illustrative of many.

### SERVICE FOR BRITISH VETERANS

The summer ministry of the Rev. Dr. Sullivan in St. Paul's Cathedral was ended last Sunday when he repeated by request two of the sermons of the past summer. At 4 o'clock in the afternoon the annual memorial service of the British Naval and Military Veterans' Association, of which Dr. Sullivan is chaplain, brought a reminder of stirring days. Within the cathedral, between the United States flag and that of Great Britain, comrades paid homage to eight gallant soldiers in England's wars who, at the last, were American citizens and residents of Boston and its environs.

It was a picturesque assembly of brightly uniformed "Kilties," "Tommies," and "Jackies," most of whom were well beyond youth. One reporter said in referring to the momentary curiosity of the crowd outside, "maybe they were right and there wasn't much to it all—and again, maybe Dr. Sullivan was right when he said of the war dead and the heroic dead of all the occupations of life, 'They form the invisible platoon that rules and protects our world.'"

There were stories of achievement attached to the eight names, each one read sonorously, followed by a muffled drum-beat and the sentence, "Dead within the year, a loyal comrade gone to his reward." All of the stories stir the imagination, but the foremost, perhaps, is that of Joseph Steven von Schoppe who was one of Middleton's men, about half a century ago, marching with three thousand Canadians

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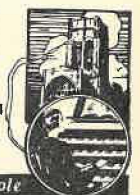
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across 170 miles of prairie to the relief of the settlers in Saskatchewan in terror of death and worse from Riel, a savage leader of rebels.

BOUNDARIES

The Churchman Afeld in the Boston *Evening Transcript* says in an article on boundaries, illogical geographical ones and the difficult boundaries of various religious sects:

"Christians have drawn some curious boundaries through their sacred day. . . . Jesus escaped pitfalls of His contemporaries in this matter because He was not obsessed by the problem of keeping one day holy but of keeping seven days holy."

In connection with boundaries drawn about sacred places, the story is told of a professor conducting a party through his museum and talking with wondering reverence of the things there collected. One visitor said it made him feel as



G. F. S. OF NORTHERN INDIANA

Photographed at the annual meeting in St. Paul's Pro-Cathedral, Mishawaka, Ind. Bishop Gray and attending ministers may be seen in back row.

though he were in a cathedral. "This is a cathedral!" replied the professor.

NEWS NOTES

Parish Reunion Sunday was observed in the Church of the Holy Spirit, Mattapan, on September 9th. The parishioners back from their holidays greeted the rector, the Rev. Alan McLean Taylor, who is now home after seven years in the Near East and Europe.

St. Peter's Church, Salem, of which the Rev. C. W. G. Lyon is rector, has received a bequest of \$500, by the terms of the will of Beatrice Grant of Salem, for the beautifying of the building.

ETHEL M. ROBERTS.

BECOMES DEAN OF IDAHO CATHEDRAL

BEAUMONT, TEX.—The Rev. Frank A. Rhea, resigning St. Mark's Church, Beaumont, will become dean of St. Michael's Cathedral, Boise, Idaho, October 15th.

Mr. Rhea is a graduate of St. Stephen's College and of Berkeley Divinity School. He began his ministry in the Indian field in South Dakota, coming to Texas during the war, when he served as a chaplain under the war commission of the Church.

He has been in the diocese of Texas nine years, having been five years in Beaumont. He has been editor of the *Texas Churchman* the past several years, and has also served as a member of the executive board of the diocese, and chairman of the board of examining chaplains. He was a deputy to the General Convention in 1925, and was elected to the 1928 convention.

G.F.S. OF NORTHERN INDIANA HOLDS ANNUAL MEETING

MISHAWAKA, IND.—The annual meeting of the Girls' Friendly Society of Northern Indiana opened Saturday, September 8th, at 3:00 P.M. in St. Paul's Pro-Cathedral, Mishawaka, with a service and address by Bishop Gray. The opening address was followed by the annual business session, after which a dinner was served and a program presented by the (Hungarian) Girls' Friendly of Trinity Church, South Bend.

The business of the day consisted of a report of the previous year's activities, election of officers, a discussion of the provincial meeting which will be held at Racine, Wis., October 5th, 6th, and 7th, and to which two delegates will be sent from Indiana, a report from the department of activities which showed a great increase in the amount which has been given to charity and the mission field by

the society during the past year, especially to the women's section of the new Episcopal hospital in Liberia. The chief speaker of the afternoon was Miss Winifred Dunkel, provincial field secretary.

Mrs. C. E. Bigler, president, gave the previous year's report, which was followed by election of officers. Those elected were: President, Mrs. C. E. Bigler of Kokomo; vice-president, Mrs. W. H. Fritz; secretary, Miss Margaret Overshiner; and treasurer, Miss Mabel Cole.

Sunday morning at 8:15 there was a corporate Communion, with an offering for the Girls' Friendly missionary object, the hospital at Cape Palmas, Liberia. There was a festival service at 10:45 with the Bishop as preacher.

NEW DIOCESAN COUNCIL FUNCTIONING IN ALBANY

ALBANY, N. Y.—The diocesan council constituted by the convention of the diocese of Albany last May has begun functioning through the several departments created under its canon. These are: missions, religious education, social service, finance, and field. There have been two meetings of the council, the first for organization, when members of the various departments were appointed by the Bishop Coadjutor, president, with the exception of the department of missions which consists of the board of missions. At the autumn council meeting the chairmen of the several departments reported the organization of the departments and the work outlined. Bishop Oldham expressed deep satisfaction at the earnest spirit and intelligent administration shown by the new

New Books of Religion



"Here it is at last," announced the Religious Book Club Bulletin, ending a nine months' wait for a popular volume by a first-rank scientist on the relation of science to religion. **SCIENCE IN SEARCH OF GOD** (\$2.00), by Kirtley F. Mather, of Harvard, met their specifications. *The Christian Century* (W. E. Garrison, reviewing), said it deserved the rank of religious book-of-the-month, and added, "For a brief statement of an intelligent faith in terms consistent with a scientific method of thought, I know of nothing better than this thoughtful and readable book."

\* \* \* \* \*

Books a-plenty are telling what Catholics and Protestants think or ought to think about the Church and politics. Now comes a timely little tract on tolerance, **PROTESTANT SAINTS**, by Earl Marlatt of Boston University (\$1.25). It is made of three psychographs, picturing Augustine, Bernard, and Francis. Gamaliel Bradford, psychograph expert, writes: "In analyzing their protestantism, so perfectly compatible with their humble and devout Catholicism, Professor Marlatt makes the saints . . . live and act and feel with that vitality which enabled them to be creative forces in the Church of their own day and will make them equally so in ours for those who read about them understandingly."

\* \* \* \* \*

Esther Willard Bates, of Boston University, sends a compliment for Fred Eastman's **MODERN RELIGIOUS DRAMAS**. "I especially liked the play, *The Color Line*, and I should be very proud if one of my pupils turned out so clear and compact a play. But I liked a great many others also, and it will give me pleasure to recommend the book." Professor Eastman's dramatic workshop at Chicago Theological Seminary was a busy place while he was examining almost three hundred plays and pageants to find the best for this volume. Eleven one-act plays and two pageants survived his tests, and are offered, in **MODERN RELIGIOUS DRAMAS** (\$3.00), to churches and church schools.

\* \* \* \* \*

Edmund Noble is a newspaper man whose passion is humanity. A profound student of philosophy, he has written learned books for the professionals. But this time he writes for the general reader. In **OUR SLUMBERING WORLD—A Plea for the Awakened Mind** (\$3.00), he is trying to shake a sleepy world awake to the power of mind as a solver of such problems as our machine age, health, war and peace, free will.

\* \* \* \* \*

Another important book for religious educators who are concerned with *what to teach*, is **THE SCIENCE OF RELIGION—An Introduction**, by Lewis G. Rohrbaugh, professor of religious education in Dickinson College.

\* \* \* \* \*

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departments, which, he felt, indicate unification and strengthening of the Church's work in the diocese.

A council committee on the survey of clerical salaries was appointed, in accordance with the wish of Bishop Nelson, who deemed this an important undertaking under the direction of the diocesan council. This committee has enlisted the services of leading laymen who have begun their investigations and are giving themselves unselfishly to the task.

#### CHURCH AT ZANESVILLE, OHIO, RECEIVES GIFT

ZANESVILLE, OHIO—A new altar and reredos was recently blessed at St. James' Church, Zanesville, the Rev. Duncan Weeks, rector.

The gift was presented by Dr. John T.



OHIO ALTAR AND REREDOS  
Recently blessed at St. James' Church, Zanesville, Ohio

Davis, senior warden, in memory of his beloved wife, and was designed and executed by the Rambusch Decorating Co. of New York City. The figures of the Gospel within were carved in Oberammergau.

#### DIOCESAN OFFICES OF SOUTHERN OHIO MOVE

CINCINNATI, OHIO—The administration offices of the diocese of Southern Ohio have been moved from Columbus and since September 18th have been located in the Diocesan House, 223 West Seventh street, Cincinnati.

Since his consecration as Bishop Coadjutor, the Rt. Rev. Theodore I. Reese has resided in Columbus and as the Bishop of the diocese, the Rt. Rev. Boyd Vincent, D.D., early committed to Bishop Reese the administrative responsibility of the diocese, the diocesan offices have been located in Columbus until such time as Bishop Reese should move to Cincinnati.

During the past summer the old Diocesan House has been remodeled and decorated to accommodate the administrative offices and also the offices of all the diocesan agencies including the Cincinnati city mission and Cincinnati branch of the Church Mission of Help.

This change involves the moving to Cincinnati not merely of the administrative offices, but also the households of Bishop Reese, of the Ven. B. H. Reinheimer, archdeacon and executive secretary, the Rev. Maurice Clark, executive secretary of religious education, and the clerical staff.

#### PROVINCE OF SEWANEE TO GIVE BANQUET IN WASHINGTON

HOUMA, LA.—In order to demonstrate and develop the spirit of fellowship in the province of Sewanee, members of the province are planning a banquet to be held during General Convention at the City Club in Washington. The banquet, which is to be held on Monday evening, October 15th, is to give publicity to the work of the province and its plans for future expansion and development.

Except for the necessary presentation of data and of plans, which will be done so far as possible by charts, pictures, and printed matter, this is planned as a "speechless banquet." The program will include songs, communications condensed to the limit of 100-word telegrams, and brief, boiled-down informational state-

ments, together with recommendations for progressive activities.

The Rt. Rev. Lewis W. Burton, D.D., Bishop of Lexington, is honorary chairman of the committee of arrangements, the Rt. Rev. F. A. Juhan, D.D., Bishop of Florida, is executive chairman, and the Rev. Gardiner L. Tucker, D.D., of Houma, is executive secretary.

#### TREASURER REPORTS CHURCH DOING BETTER

NEW YORK.—A statement from Lewis B. Franklin, D.C.L., treasurer of the National Council, shows that the Church did slightly better this past summer than in the same period last year.

On July 1st we were \$35,844.35 behind 1927 while on September 1st we were only \$32,593.16 behind.

Twenty-five out of the thirty-five dioceses and districts in the 100 per cent class on July 1st have clung to their position despite heat, rain, and vacations. This is the same number as last year, and most of the names are the same.

The following were 100 per cent this year but not in 1927: Harrisburg, Liberia, Western Nebraska, Upper South Carolina.

The following missionary districts have paid 100 per cent of their budget quotas for the entire year: Alaska, Honolulu, Liberia, Porto Rico.

Mr. Franklin says: "Let's make the October report, the one which will be presented to General Convention, one which will be an inspiration to all of us."

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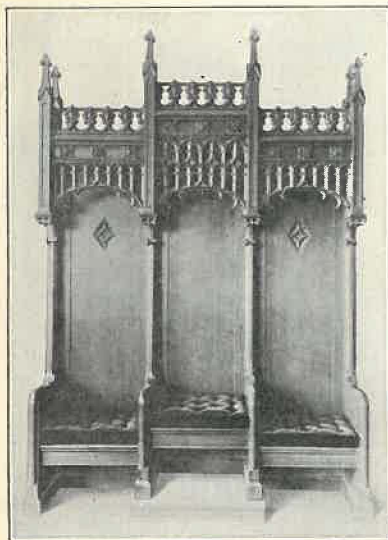
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**BISHOP'S CHAIR DEDICATED FOR NEW DIOCESE**

EAU CLAIRE, WIS.—A new bishop's chair, built by the American Seating Co., was dedicated in Christ Church, Eau Claire, on Sunday, September 16th. It is a handsome piece of work designed for what is expected to be cathedral use. It is the gift of W. R. and E. S. Welch. The Rev.



CATHEDRA

Bishop's chair recently blessed at Christ Church, Eau Claire, Wis.

Frank E. Wilson, S.T.D., is rector of the parish.

Looking toward the creation of the new diocese one end of Christ Church parish house was remodelled during the summer, building offices for the future Bishop and his secretary. The total endowment fund for the new diocese now runs to \$194,000, which is expected to be increased to \$200,000 by the first of October. This money will provide for all overhead expenses and all missionary work.

**YOUNG PEOPLE'S CONFERENCE STARTED IN HAWAII**

MOKULEIA, T. H.—With the Very Rev. William Ault as dean of the gathering and with the sound of soft Hawaiian music in the air, and a full moon shining down from the sky, the Episcopal Young People's conference made its debut at Moku-leia, Oahu, on Saturday evening, September 1st, and for two days carried on the work which marks a new era in the progress of the young people's societies in that district.

Fifty-two people from six clubs and almost as many nationalities were grouped together in a congenial way, proving that in so far as they were concerned racial prejudice does not exist.

On Saturday night at 9:30 P.M., a short preparatory service for corporate Communion at 7 A.M. Sunday morning was held by the Very Rev. William Ault, dean of St. Andrew's Cathedral, Honolulu.

Each day was started with a communion service at 7 A.M., followed by breakfast, and three conference meetings at 9, 10, and 11 o'clock.

The three thoughts emphasized at these conference meetings were Fellowship, Service, and Worship. On Sunday the meetings were as follows: Fellowship, by the Rev. Canon D. R. Ottmann of St. Andrew's Church, Honolulu; Service, by the Rev. F. N. Cullen of Iolani School; and at 11 a short Church service with an address on Worship, by Dean Ault.

After lunch the afternoon was devoted to games and swimming and at 5 o'clock a meeting was conducted by Roy Banks to discuss the address of Canon Ault. Shortly after 6 o'clock the meeting adjourned and was reopened at 7:30 with a model meeting conducted by the Young People's Service League of the Hawaiian congregation.

The meeting on Fellowship was again conducted on Monday morning by Canon Ottmann, and at 10 o'clock the Rt. Rev. John D. LaMothe, Bishop of Honolulu, gave the address on Service followed by discussion. The discussion on Worship at 11 A.M. was led by Sister Olivia Mary after which the conference was closed by the Bishop.

The conference has been a great success in stirring up enthusiasm and in inspiring its people to greater things and binding them together in fellowship.

**BECOMES DEAN OF CATHEDRAL IN CANAL ZONE**

COLUMBUS, MISS.—The Rev. Hugh McDonald Martin, rector of St. Paul's Church, Columbus, since 1922, has resigned that parish to become dean of St. Luke's Cathedral, Ancon, in the Panama Canal Zone, effective October 1st.

The new dean, who was born in Fredericksburg, Va., in 1866, was ordained to the diaconate in 1895 by Bishop Whittle and advanced to the priesthood in 1897 by Bishop Newton. At one time he was rector of St. Bartholomew's parish, at Crisfield, Md., and was also rector of St. James' parish, Anne Arundel County, Md.

**RACINE COLLEGE GYMNASIUM TO BE REBUILT**

RACINE, WIS.—A contract has just been let to the Bondgard Construction Company of Racine for the rebuilding of the gymnasium of the Racine College Preparatory School. The building was badly damaged by fire on January 26th last. In addition to modernizing the building in every way, the playing floor will be enlarged to ninety-three by fifty feet. The old architecture has been retained to conform with the other beautiful buildings on the campus. Frederick Stanton of Chicago is the architect.

The fall term at the school will open on September 19th with a satisfactory increase over the enrollment of last year. Robert B. Cushman, who has assumed the position of headmaster, received his degree from Oxford in August. All of the teachers of last year are returning to the school this fall.

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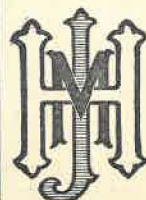
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### NEW REREDOS CONSECRATED AT MONTGOMERY, ALA.

MONTGOMERY, ALA.—On Sunday, September 2d, in the Church of the Ascension, Montgomery, a handsome reredos was consecrated by the rector, the Rev. Peerce N. McDonald.

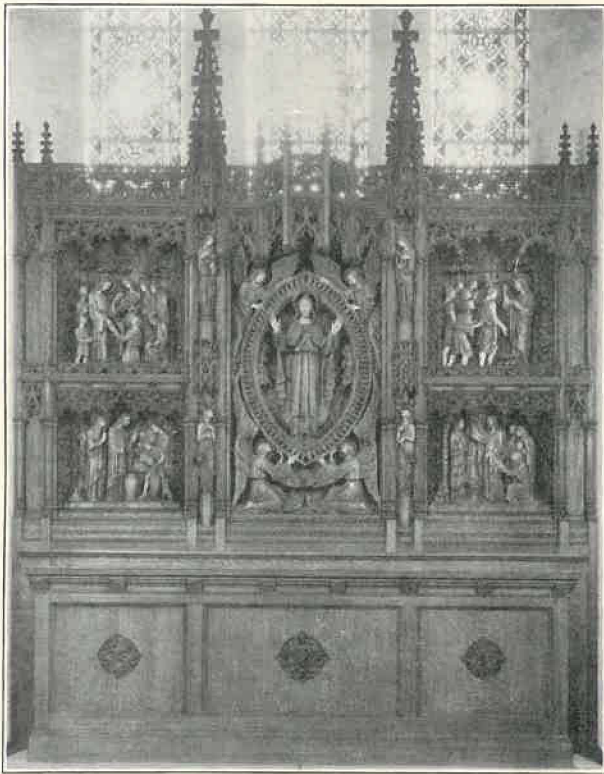
The reredos is of oak, beautifully carved. It was designed by Ralph Adams Cram of Boston, and was made in the studio of Irving & Casson of Boston.

In the central panel is a figure of the ascending Christ, emphasizing the teaching which is in the name of this parish. On either side of this central figure are smaller panels, depicting scenes in the life of our Lord. One panel shows the Feeding of the Five Thousand; another, the Turning of the Water into Wine; another the

on Friday morning. The Rev. Squire Schofield of the Church Extension of Rochester gave a very thoughtful address in the afternoon of the second day. Much of the success of the gathering was due to the diocesan officers under the leadership of Mrs. Julian Buckley of Geneseo.

### CONFERENCES ON EVANGELISM IN ALBANY

ALBANY, N. Y.—Dr. Larkin W. Glazebrook, field worker of the National Commission on Evangelism, is visiting parishes in the diocese of Albany to present to the laity the importance of evangelistic work. Dr. Glazebrook began his tour of the diocese as a speaker at the two conferences held in the see city, respectively for laity



REREDOS FOR ALABAMA CHURCH

New reredos, designed by Ralph Adams Cram, recently consecrated in the Church of the Ascension, Montgomery, Ala.

Visit of the Centurion; and finally, the Raising of Lazarus.

The reredos was given as a memorial by Mrs. Algernon Blair to the memory of her mother, Mrs. Mary King Blue, formerly of Christ Church, Macon, Ga. It is one of a number of handsome memorials which have recently been installed in this church.

### G. F. S. OF WESTERN NEW YORK MEETS

CONESUS LAKE, N. Y.—The diocesan group of the Girls' Friendly Society held a gathering at the Holiday House on Conesus Lake on Friday and Saturday, September 14th and 15th. The Rt. Rev. Charles H. Brent, D.D., Bishop of Western New York, and the Rt. Rev. David L. Ferris, D.D., Bishop Coadjutor, were both at the gathering on Friday. A part of the day was observed as a quiet day and the addresses were given by the Bishops. It was a special treat to have Bishop Brent at the gathering and the message which he brought was especially full of spiritual help.

The Rev. Dennis Cooper of Geneseo and the Rev. Edward B. Jermin of Dansville had the celebration of Holy Communion

and clergy. Following these he spoke at group conferences in the neighborhood of Albany and Troy. Later in the month he will conduct conferences at Christ Church, Hudson, in connection with the meeting of the archdeaconry of Albany. On September 26th Dr. Glazebrook will be the speaker at the dinner of the Churchmen's Club of the archdeaconry of Ogdensburg, to be held at Trinity Church, Gouverneur. He will close his itinerary at St. Paul's Church, Albany.

### GUILD OF ST. BARNABAS TO MEET IN WASHINGTON

WASHINGTON—The Guild of St. Barnabas for Nurses will hold a service for all interested in the Guild on Friday evening, October 19th, at the Church of the Ascension, 12th street and Massachusetts avenue, Washington. The speaker will be the Very Rev. Howard C. Robbins, D.D., dean of St. John's Cathedral, New York City.

An open business meeting will be held at Epiphany parish hall, 1317 G street, on Friday afternoon at 2:30 P.M. Branch chaplains, officers, members, and all others interested in the guild are earnestly requested to be present.

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girls to help themselves.

**BEGINS MISSIONARY SURVEY OF ALBANY**

ALBANY, N. Y.—The Ven. Guy H. Purdy, Archdeacon of Troy, on September 1st began a missionary survey of the diocese of Albany. Archdeacon Purdy is an experienced missionary in the diocese and is peculiarly fitted for the task, to which he will devote himself during September and October. The purpose of the survey, which has been authorized by the department of missions and is carried on under the supervision of the Bishop Coadjutor, is to evaluate the missionary work of the diocese.

**CHURCHES TO PLAY PART IN CHICAGO WORLD'S FAIR**

CHICAGO—A great parliament of religions, to be attended by clergymen and lay workers from all parts of the world, will be the feature of the part that Churches will play in the Chicago World's Fair Centennial Celebration in 1933.

This announcement was made by George W. Dixon, chairman of the board of the Chicago Temple, First Methodist Episcopal Church, who is chairman of a special committee appointed to plan the details of the participation of Churches in the coming celebration.

Mr. Dixon's announcement was made following a research survey conducted in order that his committee might have a record of what other fairs and expositions did to secure the cooperation of Churches in their projects.

There were 236 committees organized for as many denominations, and only two persons refused to send official delegates.

In a report tendered to Rufus C. Dawes, president of the centennial, Mr. Dixon stated that representative workers in the religious field of Chicago would meet soon to choose a method of selecting persons for service in evolving a program.

Later, Mr. Dixon's function will be purely executive and administrative, eminent Churchmen to be chosen for the active leadership in the various departments of the work.

**LAYMEN OF NEWARK MEET IN CONFERENCE**

DELAWARE, N. J.—On September 8th and 9th laymen of the diocese of Newark held a conference at the Girls' Friendly Society Holiday House, Eagles' Nest Farm, Delaware. More than eighty men were in attendance. The time was largely taken up with matters relating to the Nation Wide Campaign.

The principal speakers were the Rt. Rev. Shirley H. Nichols, Missionary Bishop of Kyoto, Japan, whose address was entitled *The World for Christ*; the Rt. Rev. Wilson R. Stearly, D.D., Bishop of Newark; and the Rev. Canon Charles E. McAllister, executive secretary of the diocese.

Owing to the serious illness of his son, Bishop Nichols was compelled to leave without delivering his second address, *The Coming of the Kingdom*.

A final session of the conference was held on Sunday afternoon, September 9th, when resolutions expressing the sentiments of those attending were passed. It was decided to have group dinners prior to the Nation Wide Campaign at Newark, Jersey City, and Paterson. It was also resolved to have only men as canvassers for the Nation Wide Campaign, rather than add this activity to the already great burden sustained by women engaged in the various phases of Church work.

**HEALTH OF BISHOP BRENT IMPROVES**

BUFFALO, N. Y.—It is a great source of satisfaction to the whole diocese and to the entire Church to be able to report that the health of the Rt. Rev. Charles H. Brent, D.D., Bishop of the diocese, has improved very much during the past summer. He plans now to be at the sessions of the General Convention in Washington in October and to return to Buffalo to resume his duties in the diocese after the convention.

**COMPLETE CHURCH AT NORTH TONAWANDA, N. Y.**

NORTH TONAWANDA, N. Y.—St. Mark's Church, North Tonawanda, on Sunday, September 9th, at the 10:30 A.M. service opened the new church building which has been in the process of construction during the past year. The service of Holy Communion with benediction marked a corporate act of self dedication to the new privileges and opportunities which are offered to the parish.

On Sunday, September 16th, the Rt. Rev. David Lincoln Ferris, D.D., Bishop Coadjutor of the diocese, who was at a nearby parish, visited St. Mark's and brought greetings from the diocesan authorities.

The new church has been brought to completion on a site purchased new and is of such size as to permit of the desirable L form of plan, one side being the church and the other the parish house.

St. Mark's is 108 feet long and seats 200 people. The parish house has a fully equipped kitchen, an assembly room seating 200, and a stage. The cost of the church was about \$55,000. The rector is the Rev. Benjamin Sanderson.

**CORNERSTONE OF NEW PARISH HOUSE IN DETROIT LAID**

DETROIT—On Sunday, September 9th, acting for the Bishop of Michigan, the Rev. R. W. Woodroffe, rector of St. John's Church, Detroit, laid the cornerstone of the parish building of St. Paul's Memorial Church, Grand River and Hubbel avenues, Detroit. The building, which is of the most advanced type, and provides for every social and religious educational need of the parish, was designed by Lancelot Sukert. It is expected that in a year or two the present frame church, which has served as a church home for the parish for nearly fifty years, will be replaced by the building of a fine stone church. The Rev. James E. Widdifield is the rector of the parish.

**BOYS' SCHOOL IN MARYLAND OPENS**

MT. WASHINGTON, MD.—The Boys' School of St. Paul's parish, Baltimore, which was recently moved to a fine site in Mt. Washington, opened on September 11th with fifty-two boarders and thirteen day scholars. The Rev. S. Janney Hutton is headmaster, and he has a corps of four assistants, all college-trained men. Most of the boys are from Maryland and Virginia, and the school is now college preparatory in standard.

The Girls' School of St. Paul's is to be reopened at Evergreen on West North avenue as soon as a competent head is found. The old property in the city has been sold, and Evergreen, the home of William H. Buckler, has been leased for five years. There will be room for twenty-five or thirty girls.



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## † Necrology †

*"May they rest in peace, and may light perpetual shine upon them."*

### JOHN WILLIAM BAGOT, PRIEST

ANOKA, MINN.—On Saturday, August 25th, the Rev. John William Bagot, rector of Trinity Church, Anoka, died after a long illness. The burial office was said in his parish church on August 27th, Bishop McElwain officiating, assisted by several of the clergy of the diocese. Interment was in Winnipeg, in St. John's Cathedral cemetery, after a service in St. Matthew's Church of that city, at which service the Archbishop of Rupertsland officiated. The Rev. Mr. Bagot was in his 52d year and had spent thirteen years in this church's vicinity, all of it in the diocese of Minnesota. He served a number of mission churches and the parishes of St. Matthew's, Minneapolis, and Trinity, Anoka, having charge of St. Stephen's, Minneapolis, in connection with the latter.

He was born in Duluth and received most of his education in Canada. He was ordained deacon in 1915 by Bishop McElwain and priest the following year by Bishop Edsall.

### MRS. ROCKLAND T. HOMANS

JAMAICA, N. Y.—Mrs. Rockland T. Homans, wife of the Rev. Rockland T. Homans, rector for many years of Grace Church, Jamaica, died Monday, September 10th. The funeral services were held at Grace Church, Thursday, September 13th, and interment was in Greenwood Cemetery, Brooklyn.

### CHURCH INSTITUTIONS IN TENNESSEE SHARE IN WILL

CLEVELAND, TENN.—Bequests amounting to about \$100,000 have been made to the diocese of Tennessee and institutions of the Church in Tennessee in the will of Mrs. M. Adelia (Craigmiles) Cross, who died at her home in Cleveland September 7th, and whose funeral was held by the Bishop of Tennessee on September 9th.

The Diocesan Episcopate Fund will receive \$55,000, and the School of the Sisters of St. Mary on the Mountain, the Church Orphanage in Memphis, the Emerald Hodgson Hospital at Sewanee, the Columbia Female Institute at Columbia, and the University of the South were all generously remembered.

### LARGE DELEGATION TO LEAVE CHICAGO FOR WASHINGTON

CHICAGO—A large delegation to the national conference on Evangelism at Washington, October 5th to 9th, will leave Chicago at 1:10 P.M., Thursday, October 4th, via the Liberty Limited, Pennsylvania Lines, on special Pullmans reserved for them. All men and women planning to attend the conference, or the convention of the Daughters of the King, are invited to join the delegation.

Courtenay Barber, Room 2214, 120 South LaSalle street, Chicago, has charge of the Pullman reservations.

BISHOP GILMAN confirmed fifty-eight Chinese in May and June, twenty-four men and thirty-four women, in Wuchang, Hankow, and Ichang.

## NEWS IN BRIEF

CALGARY—The Rt. Rev. William Cyprian Pinkham, D.D., retired Bishop of Calgary, who died on July 18th, left total personalty of \$4,568.13.

CENTRAL NEW YORK—Bishop Fiske has called a conference of the clergy and one lay representative from each parish of the diocese, to meet in St. Paul's parish house, Syracuse, on September 26th and 27th, under the chairmanship of Dr. Lewis B. Franklin of the National Council, in preparation for the annual canvass.—Mrs. Anna Farrington Rankin of the diocese is commemorated by the stone altar in the new Holy Trinity Cathedral in Port au Prince, Haiti, which was opened early in June. Mrs. Rankin was for many years a vice-president of the Woman's Auxiliary of the diocese, and the altar was given by that organization, which also contributed generously to the erection of the building.—Trinity Church, Syracuse, has been awarded \$16,000 by the committee appointed to appraise the value of the property taken by the city for the purpose of widening West Onandaga street.—A large stone chimney at Christ Church, Oswego, collapsed and crashed through the roof of the church, tearing a hole twelve feet wide in the roof. A man working on the chimney was able to seize the eaves of the church and hang on until rescued.

LOS ANGELES—The new concrete church of St. Matthew's mission, Baldwin Park, built under the direction of the Rev. M. K. Crawford, diocesan "consulting superintendent of new mission churches," was opened with special services on September 2d. Fred Lewis is the resident lay reader.—First meeting of the season of the Los Angeles clericus was held at St. Athanasius' parish house, Los Angeles, on September 4th. The Rev. Douglas Stuart, vicar of Grace Church, Los Angeles, presented a timely paper on The Thirty-nine Articles, at the General Convention.—Although only organized in mid-August the new Chapel of the Holy Apostles in the Glassell Park section of Los Angeles is fast taking a position of community influence. After the first service held by the Young People's Fellowship of All Saints' Church, Arthur S. Wiley, a lay reader who is on the faculty of Occidental College, was placed in charge.—The diocesan Lay Readers' League met at Calvary mission, Angelus Mesa, Los Angeles, on September 17th. Discussion centered on the proposed examination of applicants for lay readers' licenses.

MINNESOTA—On Thursday, September 20th, the Rev. Frederick D. Butler, rector of the Church of St. John the Evangelist, St. Paul, celebrated the twentieth anniversary of his ordination to the priesthood. A special commemorative Eucharist will be celebrated in St. John's Church on Sunday, September 23d. The preacher will be the Rev. Dr. Howard B. St. George, professor at Nashotah House, and the celebrant will be Fr. Butler.

NORTHERN INDIANA—On Sunday, September 9th, the Church school of Trinity Church, Michigan City, set a new record in its enrollment for the winter session. Every child between 4 and 20 in the parish was enrolled and attended classes. The rector, the Rev. Dr. Earl R. Hart, has made extensive plans for the increase of the work in reaching unchurched families through their children, and it is expected to materially increase the school enrollment. Previous to this time the highest mark reached was 153. The attendance on September 9th was 212.

WESTERN NEW YORK—The annual fall gathering of the Young People's Fellowship was held at Canandaigua Lake on Saturday and Sunday, September 8th and 9th. The group was made up of the leaders from all the branches in the diocese and was in charge of Miss Clarice Lambright.

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## The Author

Dr. George Craig Stewart, rector of St. Luke's Church, Evanston, Ill., needs no introduction to American Churchmen. His activities in all sorts of religious and philanthropic work are too well known to need enumerating here. Despite his wide interests, however, he is a lover of natural beauty and color, and has found time to record vividly in this volume his impressions of a glorious summer in Spain.



## The Artist

Jean June Myall is a parishioner of St. Luke's, Evanston, and a talented artist as well. Her etchings have won high praise, and the twelve plates used for the illustrations in this book are to be on exhibition at the Evanston Public Library. Perhaps the best known of Mrs. Myall's etchings is one of the interior of Marshall Field's, the original of which may be seen at that store in Chicago.

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